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D E C R E T U M

DE PRESBYTERORUM MINISTERIO ET VITA

PROOEMIUM

1. Presbyterorum Ordinis in Ecclesia excellentiam iam pluries haec Sacrosancta Synodus in memoriam omnium revocavit.¹ Cum tamen huic Ordini in Ecclesiae Christi renovatione partes maximi momenti et in dies quidem difficiliiores assignentur, perutile visum est fusius et profundius de Presbyteris tractare; ea quae hic dicuntur omnibus Presbyteris applicantur, speciatim iis qui curae animarum inserviunt, congrua congruis referendo ad religiosos Presbyteros quod attinet. Presbyteri enim, sacra Ordinatione atque missione, quam ab Episcopis recipiunt, promoventur ad inserviendum Christo Magistro, Sacerdoti et Regi, cuius participant ministerium, quo Ecclesia in Populum Dei, Corpus Christi et Templum Spiritus Sancti, hic in terris, indesinenter aedificatur. Quapropter, ut in adiunctis pastoralibus et humanis persaepe tam funditus mutatis eorum ministerium efficacius sustineatur atque eorundem vitae melius provideatur, Sacrosancta haec Synodus quae sequuntur declarat ac decernit.

CAPUT I

PRESBYTERATUS IN MISSIONE ECCLESIAE

2. Dominus Iesus, « quem Pater sanctificavit et misit in mundum » (*Io.* 10, 36), unctionis Spiritus qua unctus est¹ totum Corpus suum mysticum particeps reddit: in eo enim omnes fideles sanctum et regale sacerdotium efficiuntur, spirituales offerunt hostias Deo per Iesum Christum, et virtutes annuntiant Eius, qui de tenebris eos vocavit in admirabile lumen suum.² Nullum ergo datur membrum quod in missione totius Corporis partem non habeat, sed unumquodque sanctificare debet Iesum in corde suo,³ et spiritu prophetiae testimonium de Iesu reddere.⁴

Idem vero Dominus, inter fideles, ut in unum coalescerent corpus, in quo « omnia membra non eundem actum habent » (*Rom.* 12, 4), quosdam instituit ministros, qui, in societate fidelium, sacra Ordinis potestate pollerent Sacrificium offerendi et peccata remittendi,⁵ atque sacerdotali officio publice pro hominibus nomine Christi fungerentur. Itaque, missis Apostolis sicut Ipse missus erat a Patre,⁶ Christus, per ipsos Apostolos, consecrationis missionisque suae participes effecit eorum successores, Episcopos,⁷ quorum munus ministerii, subordinato gradu, Presbyteris traditum est,⁸ ut in Ordine presbyteratus constituti, ad rite explendam missionem apostolicam a Christo concreditam, Ordinis episcopalis essent cooperatores.⁹

Officium Presbyterorum, utpote Ordini episcopali coniunctum, participat auctoritatem qua Christus Ipse Corpus suum extruit, sanctificat et regit. Quare sacerdotium Presbyterorum initiationis christianae Sacramenta quidem supponit, peculiari tamen illo Sacramento confertur, quo Presbyteri, unctione Spiritus Sancti, speciali caractere signantur et sic Christo Christo Sacerdoti configurantur, ita ut in persona Christi Capituli agere valeant.¹⁰

Munus Apostolorum cum pro sua parte participant Presbyteris gratia datur a Deo ut sint ministri Christi Iesu in gentibus, sacro Evangelii munere fungentes, ut fiat oblatio gentium accepta, sanctificata in Spiritu.¹¹ Per Evangelii enim apostolicum nuntium convocatur et congregatur Populus Dei, ita ut omnes ad hunc Populum pertinentes, sanctificati cum sint Spiritu Sancto, seipsos offerant « hostiam viventem, sanctam, Deo placentem » (*Rom.* 12, 1). Per Presbyterorum autem ministerium sacrificium spirituale fidelium consummatur in unione cum sacrificio Christi, unici Mediatoris, quod per manus eorum, nomine totius Ecclesiae, in Eucharistia incruente et sacramentaliter offertur, donec Ipse Dominus veniat.¹² Ad hoc tendit atque in hoc consummatur Presbyterorum ministerium. Eorum enim ministratio, quae ab evangelico nuntio incipit, et Sacrificio Christi suam vim et virtutem haurit, atque eo tendit ut « tota ipsa redempta civitas, hoc est congregatio societasque sanctorum, universale sacrificium offeratur Deo per Sacerdotem Magnum, qui etiam se ipsum obtulit in Passione pro nobis, ut tanti Capitis corpus essemus ».¹³

Finis igitur quem ministerio atque vita persequuntur Presbyteri est gloria Dei Patris in Christo procuranda. Quae gloria in eo est quod homines opus Dei in Christo perfectum conscie, libere atque grate accipiunt, illudque in tota vita sua manifestant. Presbyteri itaque, sive orationi et adorationi vacent, sive verbum praedicent, sive Eucharisticum Sacrificium offerant et cetera Sacramenta administrent, sive alia pro hominibus exercent ministeria, conferunt cum ad gloriam Dei augendam tum ad homines in vita divina provehendos. Quae omnia, dum ex Paschate Christi manant, in glorioso Eiusdem Domini adventu consummabuntur, cum Ipse tradiderit Regnum Deo et Patri.¹⁴

3. Presbyteri, ex hominibus assumpti et pro hominibus constituti in iis quae sunt ad Deum ut offerant dona et sacrificia pro peccatis,¹⁵ cum ceteris hominibus tamquam cum fratribus conversantur. Sic et Dominus Iesus, Filius Dei, homo ad homines a Patre missus, habitavit in nobis et voluit per omnia fratribus assimilari, absque tamen peccato.¹⁶ Ipsum iam imitati

sunt sancti Apostoli, et testatur beatus Paulus, Doctor gentium, « segregatus in Evangelium Dei » (*Rom.* 1, 1), omnia omnibus se factum esse ut omnes faceret salvos.¹⁷ Presbyteri Novi Testamenti, vocatione quidem et ordinatione sua, quodam modo in sinu Populi Dei segregantur, non tamen ut separentur, sive ab eo sive a quovis homine, sed ut totaliter consecrentur operi ad quod Dominus eos assumit.¹⁸ Ministri Christi esse non possent nisi alius vitae quam terrenae testes essent et dispensatores, sed neque hominibus inservire valerent si ab eorum vita condicionibusque alieni remanerent.¹⁹ Ipsum eorum ministerium speciali titulo exigit ne huic saeculo sese conforment;²⁰ simul tamen requirit ut in hoc saeculo inter homines vivant, et sicut boni pastores oves suas cognoscant, easque etiam quae non sunt ex hoc ovili adducere quaerant, ut et ipsae vocem Christi audiant et fiat unum ovile et unus Pastor.²¹ Quod ut consequi valeant multum conferunt virtutes quae in humano consortio merito aestimantur, ut sunt cordis bonitas, sinceritas, robur animi et constantia, assidua iustitiae cura, urbanitas aliaque, quas Apostolus Paulus commendat, dicens: « Quaecumque sunt vera, quaecumque pudica, quaecumque iusta, quaecumque iusta, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae, si qua virtus, si qua laus disciplinae, haec cogitate » (*Phil.* 4, 8).²²

CAPUT II

PRESBYTERORUM MINISTERIUM

I. *Presbyterorum munera*

4. Populus Dei primum coadunatur verbo Dei vivi,¹ quod ex ore sacerdotum omnino fas est requirere.² Cum enim nemo salvari possit, qui prius non crediderit,³ Presbyteri, utpote Episcoporum cooperatores, primum habent officium Evangelium Dei omnibus evangelizandi,⁴ ut, mandatum exsequentes Domini: « Euntes in mundum universum praedicate Evangelium omni

creaturae » (*Marc.* 16, 15),⁵ Populum Dei constituent et au-
geant. Verbo enim salutari in corde non fidelium suscitatur
et in corde fidelium alitur fides, qua congregatio fidelium incipit
et crescit, secundum illud Apostoli: « Fides ex auditu, auditus
autem per verbum Christi » (*Rom.* 10, 17). Omnibus ergo de-
bitores sunt Presbyteri, ut cum eis communicent veritatem
Evangelii⁶ qua in Domino gaudent. Sive igitur, conversationem
inter gentes habentes bonam, ad Deum glorificandum eas addu-
cant,⁷ sive, aperte praedicantes, mysterium Christi non creden-
tibus annuntiant, sive catechesim christianam tradunt vel Eccle-
siae doctrinam explanant, sive sui temporis quaestiones sub luce
Christi tractare student, eorum semper est non sapientiam suam,
sed Dei Verbum docere omnesque ad conversionem et ad sancti-
tatem instanter invitare.⁸ Sacerdotalis vero praedicatio, in ho-
diernis mundi adiunctis haud raro perdifficilis, ut auditorum
mentes aptius moveat, verbum Dei non modo generali et abstracto
tantum exponere debet, sed concretis applicando vitae circum-
stantiis veritatem Evangelii perennem.

Ita ministerium verbi multiformiter exercetur, secundum
diversas audientium necessitates et praedicantium charismata.
In regionibus vel coetibus non christianis, nuntio Evangelico
homines ad fidem et Sacramenta salutis adducuntur,⁹ in ipsa
autem communitate christianorum, praesertim pro illis qui pa-
rum intellegere vel credere videntur quod frequentant, verbi
praedicatio requiritur ad ipsum ministerium Sacramentorum,
quippe quae sint Sacramenta fidei, quae de verbo nascitur et
nutritur;¹⁰ quod praecipue valet pro Liturgia verbi in Missarum
celebratione, in qua inseparabiliter uniuntur annuntiatio mortis
et resurrectionis Domini, responsum populi audientis et oblatio
ipsa qua Christus Novum Foedus confirmavit in Sanguine suo,
cui oblationi fideles, et votis et Sacramenti perceptione, com-
municant.¹¹

5. Deus qui solus Sanctus et Sanctificator est voluit quasi
socios et adiutores sibi assumere homines qui operi sanctifica-
tionis humiliter inserviant. Hinc Presbyteri a Deo, ministrante
Episcopo, consecrantur, ut, participes Sacerdotii Christi speciali

ratione effecti, in Sacris celebrandis tamquam ministri agant Eius, qui suum sacerdotale munus per Spiritum suum iugiter pro nobis in Liturgia exercet.¹² Baptismate quidem homines in Populum Dei introducunt; Sacramento Poenitentiae peccatores cum Deo et Ecclesia reconciliant; oleo infirmorum aegrotantes alleviant; celebratione praesertim Missae Sacrificium Christi sacramentaliter offerunt. In omnibus autem Sacramentis conficiendis, ut iam primaevae Ecclesiae temporibus testatus est beatus Ignatius Martyr,¹³ Presbyteri diversis rationibus cum Episcopo hierarchice colligantur, et sic eum in singulis fidelium congregationibus quodammodo praesentem reddunt.¹⁴

Cetera autem Sacramenta, sicut et omnia ecclesiastica ministeria, et opera apostolatus, cum Sacra Eucharistia cohaerent et ad eam ordinatur.¹⁵ In Sanctissima enim Eucharistia totum bonum spirituale Ecclesiae continetur,¹⁶ ipse scilicet Christus, Pascha nostrum panisque vivus per Carnem suam Spiritu Sancto vivificatam et vivificantem vitam praestans hominibus, qui ita invitantur et adducuntur ad seipsos, suos labores cunctuasque res creatas una cum Ipso offerendos. Quapropter Eucharistia ut fons et culmen totius evangelizationis apparet, dum catechumeni ad participationem Eucharistiae paulatim introducuntur, et fideles, iam sacro baptismate et confirmatione signati, plene per receptionem Eucharistiae Corpori Christi inseruntur.

Est ergo Eucharistica Synaxis centrum congregationis fidelium cui Presbyter praeest. Edocent igitur Presbyteri fideles divinam victimam in Sacrificio Missae Deo Patri offerre atque cum ea oblationem vitae suae facere; in spiritu Christi Pastoris instituunt eos peccata sua corde contrito Ecclesiae in Sacramento Poenitentiae submittere, ita ut magis magisque in dies ad Dominum convertantur, memores verborum Eius: « Poenitentiam agite, appropinquavit enim Regnum coelorum » (*Matth. 4, 17*). Ipsos pariter edocent Sacrae Liturgiae celebrationes ita participare, ut sinceram orationem in eis quoque attingant; eos ad spiritum orationis semper perfectiorem per totam vitam exercendum, pro uniuscuiusque gratiis et necessitatibus, manuducunt, omnesque ad officia proprii status observanda, et profectiores ad

consilia Evangelii, modo cuique congruo exercenda, alliciunt. Erudiant proinde fideles ut possint hymnis et canticis spiritualibus in cordibus suis cantare Domino, gratias agentes semper pro omnibus in nomine Domini nostri Iesu Christi, Deo et Patri.¹⁷

Laudes et gratiarum actiones quas adhibent in Eucharistiae celebratione ipsi Presbyteri ad diversas horas diei dilatant in Divino persolvendo Officio, quo quidem nomine Ecclesiae, pro toto populo sibi commisso, immo pro universo mundo, Deum deprecantur.

Domus orationis in qua Sanctissima Eucharistia celebratur et servatur, fidelesque congregantur, et in qua praesentia Filii Dei Salvatoris nostri in ara sacrificali pro nobis oblati, in auxilium atque solatium fidelium colitur, nitida, orationi et sacris sollemnibus apta esse debet.¹⁸ In ea Pastores et fideles invitantur ut grato animo respondeant dono Ipsius, qui per Humanitatem suam continuo vitam divinam in membra Corporis sui infundit.¹⁹ Curent Presbyteri scientiam et artem liturgicam recte colere, ut, suo ministerio liturgico, a christianis communitatibus sibi commissis perfectius in dies laudetur Deus, Pater et Filius et Spiritus Sanctus.

6. Munus Christi Capitis et Pastoris pro sua parte auctoritatis exercentes, Presbyteri, nomine Episcopi, familiam Dei, ut fraternitatem in unum animatam, colligunt, et per Christum in Spiritu ad Deum Patrem adducunt.²⁰ Ad hoc autem ministerium exercendum, sicut ad cetera munera Presbyteri, confertur potestas spiritualis, quae quidem ad aedificationem datur.²¹ In aedificanda autem Ecclesia, Presbyteri cum omnibus eximia humanitate ad exemplar Domini conversari debent. Neque iuxta placita hominum,²² sed iuxta exigentias doctrinae et vitae christianae erga eos agere debent, eos docentes et ut filios etiam carissimos²³ monentes, secundum verba Apostoli: « Insta opportune, impertune, argue, obsecra, increpa in omni patientia et doctrina » (2 Tim. 4, 2).²⁴

Quapropter ad sacerdotes, qua in fide educatores, pertinet curare sive per se sive per alios, ut singuli fideles ad suam propriam vocationem secundum Evangelium excolendam, ad sin-

ceram operosamque caritatem, et ad libertatem, qua Christus nos liberavit,²⁵ in Spiritu Sancto adducantur. Parum proderunt caeremoniae, etsi pulchrae, vel consociationes, etsi florentes, si non ordinantur ad educandos homines ad maturitatem christianam consequendam.²⁶ Quam ut promoveant, eis auxilio erunt Presbyteri ut in ipsis eventibus magnis vel parvis, quid res exigant, quae sit Dei voluntas perspicere valeant. Edoceantur etiam christiani ut non sibi solum vivant, sed, secundum exigentias novae legis caritatis, unusquisque sicut accepit gratiam, in alterutrum illam administret²⁷ et ita omnes officia sua in communitate hominum christiane absolvant.

Quamvis vero omnibus debitores sint, Presbyteri tamen peculiari modo commendatos sibi habent pauperes et tenuiores cum quibus Dominus Ipse sese sociatum ostendit,²⁸ et quorum evangelizatio signum messianici operis datur.²⁹ peculiari etiam diligentia prosequuntur iuniores, et insuper coniuges ac parentes, qui ut in amicales coetus conveniant optandum est, ad sese mutuo adiuvandos ut christiane in vita saepe ardua facilius pleniusque agant. Meminerint Presbyteri religiosos omnes viros ac mulieres, quippe qui pars praecellens sint in domo Domini, speciali cura dignos esse ad eorum spiritualem profectum in bonum totius Ecclesiae. Maxime tandem solliciti sint aegrotantium et morientium, eos visitantes et in Domino confortantes.³⁰

Munus vero Pastoris non ad fidelium singillatim curam habendam coarctatur, sed etiam, ad genuinam communitatem christianam efformandam proprie extenditur. Spiritus autem communitatis debite ut colatur, non tantum ecclesiam localem sed et universam Ecclesiam amplecti debet. Communitas autem localis non suorum dumtaxat fidelium curam fovere, sed etiam zelo missionali imbuta viam ad Christum omnibus hominibus parare debet. Specialiter tamen sibi commendatos habet catechumenos et neophytos, qui gradatim ad vitam christianam cognoscendam et ducendam educandi sunt.

Nulla tamen communitas christiana aedificatur nisi radicem cardinemque habeat in Sanctissimae Eucharistiae celebratione, a qua ergo omnis educatio ad spiritum communitatis incipienda

est.³¹ Quae celebratio ut sincera et plena sit tam ad varia caritatis opera mutuuumque adiutorium quam ad missionalem actionem, necnon ad varias christiani testimonii formas, ducere debet.

Praeterea caritate, oratione, exemplo et poenitentiae operibus, ecclesialis communitas veram erga animas ad Christum adducendas maternitatem exercet. Ipsa enim instrumentum efficax constituit quo nondum credentibus via ad Christum eiusque Ecclesiam indicatur vel sternitur, quo etiam fideles excitantur, aluntur et ad pugnam spiritualem roborantur.

In exstruenda vero christianorum communitate, Presbyteri numquam alicui ideologiae vel factioni humanae inserviunt, sed, ut Evangelii Praecones et Ecclesiae Pastores, ad Corporis Christi spirituale incrementum consequendum operam impendunt.

II—*Presbyterorum habitudo ad alios*

7. Presbyteri omnes, una cum Episcopis, unum idemque sacerdotium et ministerium Christi ita participant, ut ipsa unitas consecrationis missionisque requirat hierarchicam eorum communionem cum Ordine Episcoporum,³² quam optime aliquando in liturgica concelebratione manifestant, et cum quibus coniuncti profitentur se Eucharisticam Synaxim celebrare.³³ Episcopi igitur, propter donum Spiritus Sancti quod Presbyteris in sacra Ordinatione datum est, illos habent ut necessarios adiutores et consiliarios in ministerio et munere docendi, sanctificandi et pascendi plebem Dei.³⁴ Quod enixe, iam ab antiquis Ecclesiae temporibus, liturgica documenta proclamant, dum sollemniter postulant a Deo super Presbyterum ordinandum infusionem « spiritus gratiae et consilii, ut adiuvet ac gubernet populum in corde puro », ³⁵ quemadmodum in eremo Moysis spiritus in mentes septuaginta virorum prudentium propagatus est, ³⁶ « quibus ille adiutoribus usus, in populo innumeras multitudes facile gubernavit ». ³⁷ Propter hanc ergo in eodem sacerdotio atque ministerio communionem, Episcopi ut fratres et amicos suos ha-

beant Presbyteros,³⁸ eorumque bonum, tam materiale quam praesertim spirituale ipsis pro viribus cordi sit. Potissimum enim in illos sacerdotum suorum sanctitudinis grave recidit onus:³⁹ maximam ergo curam exerceant in continua formatione Presbyterii sui.⁴⁰ Eos libenter audiant, immo consulant et cum eis colloquantur de iis quae ad necessitates operis pastoralis et ad bonum dioecesis spectant. Ut vero id ad effectum deducatur, habeatur, modo hodiernis adiunctis ac necessitatibus accommodato,⁴¹ forma ac normis iure determinandis, coetus seu senatus⁴² sacerdotum, Presbyterium rapraesentantium, qui Episcopum in in regimine dioeceseos suis consiliis efficaciter adiuuvare possit.

Presbyteri autem, ante oculos habentes plenitudinem Sacramenti Ordinis qua Episcopi gaudent in ipsis revereantur auctoritatem Christi supremi Pastoris. Suo igitur Episcopo sincera caritate et oboedientia adhaereant.⁴³ Quae sacerdotalis oboedientia, cooperationis spiritu perfusa, fundatur in ipsa participatione ministerii episcopalis, quae Presbyteris per Sacramentum Ordinis et missionem canonicam confertur.⁴⁴

Unio Presbyterorum cum Episcopis eo magis nostris diebus requiritur quod aetate hac nostra, diversis ex causis, incepta apostolica non tantum multiplices formas induere, verum etiam limites unius paroeciae vel dioecesis praetergredi necesse est. Nullus ergo Presbyter seorsum ac veluti singillatim suam missionem satis adimplere valet, sed tantum viribus unitis cum aliis Presbyteris, sub ductu eorum, qui Ecclesiae praesunt.

8. Presbyteri, per Ordinationem in Ordine presbyteratus constituti, omnes inter se intima fraternitate sacramentali necuntur; specialiter autem in dioecesi cuius servitio sub Episcopo proprio addicuntur unum Presbyterium efformant. Etsi enim diversis officiis mancipientur, unum tamen gerunt sacerdotale pro hominibus ministerium. Ad idem enim opus ut cooperentur mittuntur omnes Presbyteri, sive ministerium paroeciale vel supraparoeciale exerceant, sive scientiae investigandae aut tradendae operam conferant, sive etiam manibus laborent, ipsorum operariorum, ubi id probante quidem competenti Auctoritate

expedire videatur, sortem participantes, sive tandem alia opera apostolica vel ad apostolatum ordinata adimpleant. Ad unum omnes quidem conspirant, ad aedificationem nempe Corporis Christi, quae, nostris praesertim temporibus, multiplicia officia necnon novas accommodationes requirit. Quapropter magni momenti est ut omnes Presbyteri, sive dioecesani sive religiosi, sese invicem adiuvent, ut semper sint cooperatores veritatis.⁴⁵ Cum ceteris ergo membris huius Presbyterii, unusquisque specialibus apostolicae caritatis, ministerii et fraternitatis nexibus coniungitur: quod iam ab antiquis temporibus liturgice significatur, cum Presbyteri adstantes super novum electum, simul cum Episcopo ordinante, manus imponere invitentur, et cum Sacram Eucharistiam unanimo corde concelebrant. Singuli ergo Presbyteri cum confratribus suis uniuntur vinculo caritatis, orationis et omnimodae cooperationis, atque ita manifestatur illa unitas qua Christus voluit suos in unum esse consummatos, ut cognoscat mundus Filium missum esse a Patre.⁴⁶

Quam ob rem, qui sunt provectioris aetatis iuniores vere ut fratres suscipiant eosque in primis inceptis et oneribus ministerii adiuvent, itemque mentem eorum, etsi a propria diversam, intellegere satagant atque incepta eorum cum benevolentia prosequantur. Iuvenes pariter revereantur aetatem atque experientiam seniorum cumque illis de rebus curam animarum spectantibus consilia conferant et libenter collaborent.

Spiritu fraterno ducti, Presbyteri hospitalitatem ne obliviscantur,⁴⁷ colant beneficentiam et communionem bonorum,⁴⁸ praesertim solliciti eorum qui sunt aegroti, afflicti, laboribus nimis onerati, solitarii, e patria exsules, necnon eorum qui persecutionem patiuntur.⁴⁹ Etiam ad relaxandum animum libenter et cum gaudio conveniant, memores verborum quibus ipse Dominus Apostolos defatigatos invitabat: "Venite seorsum in desertum locum, et requiescite pussillum" (*Marc. 6, 31*). Insuper, ut Presbyteri in vita spirituali et intellectuali colenda mutuam iuvamen inveniant, ut aptius in ministerio cooperari valeant utque a periculis solitudinis forte orientibus eripiantur, aliqua vita communis vel aliquod vitae consortium inter eos foveatur, quod

tamen plures formas, iuxta diversas necessitates personales vel pastorales, induere potest, nempe cohabitationem, ubi possibilis est, vel communem mensam, vel saltem frequentes ac periodicos conventus. Magni quoque habendae sunt et diligenter promovendae associationes quae, statutis a competenti ecclesiastica auctoritate recognitis, per aptam et convenienter approbatam vitae ordinationem et per iuvamen fraternum, sanctitatem sacerdotum in exercitio ministerii foveant, et sic toti Ordini Presbyterorum servire intendunt.

Demum, ratione eiusdem communionis in sacerdotio, se sciant Presbyteri specialiter obligatos erga eos qui aliquibus difficultatibus laborant; quibus tempestivum praebeant auxilium, etiam si opus sit eos discrete monendo. Illos autem qui in quibusdam defecerunt fraterna caritate atque magno animo semper prosequantur, pro ipsis instantes preces Deo effundant eisque continuo sese praebeant ut revera fratres et amicos.

9. Novi Testamenti sacerdotes, licet Sacramenti Ordinis ratione praestantissimum ac necessarium in Populo et pro Populo Dei munus patris et magistri exercent, tamen simul cum omnibus christifidelibus sunt discipuli Domini, Dei vocantis gratia Eius Regni participes facti.⁵⁰ Cum omnibus enim in fonte baptismi regeneratis Presbyteri sunt fratres inter fratres,⁵¹ utpote membra unius eiusdemque Christi Corporis, cuius aedificatio omnibus demandata est.⁵²

Presbyteros igitur sic oportet praeesse, ut non quae sua sunt quaerentes, sed quae Iesu Christi,⁵³ cum fidelibus laicis operam coniungant et in medio eorum se gerant ad exemplum Magistri, qui inter homines “non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis” (*Matth.* 20, 28). Presbyteri sincere laicorum dignitatem atque propriam, quam laici in missione Ecclesiae habent partem, agnoscant et promoveant. Iustam etiam libertatem, quae omnibus in civitate terrestri competit, sedulo in honore habeant. Libenter audiant laicos, eorum desideria fraterne considerantes, eorumque experientiam et competentiam in diversis campis humanae actionis agnoscentes, ut simul cum ipsis signa temporum recognoscere queant. Proban-

tes spiritus si ex Deo sint,⁵⁴ charismata laicorum multiformia, tam humilia quam altiora, cum sensu fidei detegant, cum gaudio agnoscant, cum diligentia foveant. Inter alia vero dona Dei quae in fidelibus abundanter inveniuntur, peculiari cura digna sunt, quibus non pauci ad altiorem vitam spiritualem attrahuntur. Item cum fiducia laicis in servitium Ecclesiae officia committant, eis agendi libertatem et spatium reliquentes, immo eos ut opera etiam sua sponte aggrediantur opportune invitantes.⁵⁵

Presbyteri demum in medio laicorum positi sunt ut omnes ad caritatis unitatem ducant "caritate fraternitatis invicem diligentes, honore invicem praevenientes" (*Rom.* 12, 10). Eorum igitur est diversas mentes ita componere ut nemo in fidelium communitate extraneum se sentiat. Boni communis, cuius nomine Episcopi curam habent, sunt defensores, atque simul veritatis strenui assertores, ne fideles omni vento doctrinae circumferantur.⁵⁶ Peculiari sollicitudini eorum committuntur qui a praxi Sacramentorum, immo a fide forsitan defecerunt, quos quidem ut boni pastores adire non omittent.

Ad praescripta de oecumenismo attendentes,⁵⁷ non obliviscuntur fratrum qui plena nobiscum ecclesiastica communione non fruuntur.

Commendatos sibi tandem habebunt illos omnes qui Christum Salvatorem suum non agnoscunt.

Ipsi vero christifideles conscii sint se obligatos esse Presbyteris suis, et ideo filiali amore eosdem, pastores suos et patres, prosequantur; item, eorum sollicitudines participantes, oratione et opere quantum fieri possit auxilio sint suis Presbyteris, ut hi aptius difficultates superare et fructuosius officia sua adimplere valeant.⁵⁸

III — Presbyterorum distributio et vocationes sacerdotales

10. Donum spirituale, quod Presbyteri in ordinatione acceperunt, illos non ad limitatam quandam et coarctatam missionem

praeparat, sed ad amplissimam et universalem missionem salutis "usque ad ultimum terrae" (*Act.* 1, 8), nam quodlibet sacerdotale ministerium participat ipsam universalem amplitudinem missionis a Christo Apostolis concreditae. Christi enim Sacerdotium, cuius Presbyteri vere participes facti sunt, ad omnes populos et ad omnia tempora necessario dirigitur, neque ullis limitibus sanguinis, nationis vel aetatis coarctatur, ut iam in figura Melchisedech arcano modo praefiguratur.⁵⁹ Meminerint igitur Presbyteri omnium ecclesiarum sollicitudinem sibi cordi esse debere. Quapropter Presbyteri illarum dioecesium, quae maiore vocationum copia ditantur, libenter se paratos praebent, permittente vel exhortante proprio Ordinario, ad suum ministerium in regionibus, missionibus vel operibus cleri penuria laborantibus exercendum.

Normae praeterea de incardinatione et excardinatione ita recognoscantur ut, pervetere hoc instituto firmo manente, ipsum tamen hodiernis pastoralibus necessitatibus melius respondeat. Ubi vero ratio apostolatus postulaverit, faciliora reddantur non solum apta Presbyterorum distributio, sed etiam peculiaria opera pastoralia pro diversis coetibus socialibus, quae in aliqua regione, vel natione aut in quacumque terrarum orbis parte perficienda sunt. Ad hoc ergo quaedam seminaria internationalia, peculiare dioeceses vel praelaturae personales et alia huiusmodi utiliter constitui possunt, quibus, modis pro singulis inceptis statuendis et salvis semper iuribus Ordinariorum locorum, Presbyteri addici vel incardinari queant in bonum commune totius Ecclesiae.

Ad novam tamen regionem, praesertim si illius linguam et mores nondum bene cognoverint, in quantum fieri potest, Presbyteri ne mittantur singuli, sed, ad exemplum Christi discipulorum,⁶⁰ saltem bini vel terni, ut ita mutuo sibi sint adiutorio. Pariter expedit sollicitam curam adhibere de eorum vita spirituali, necnon de eorum valetudine mentis et corporis; et, quatenus id fieri possit, loca et condiciones laboris pro ipsis praeparentur iuxta uniuscuiusque adiuncta personalia. Magnopere expedit simul ut, qui novam nationem petunt, apte cognosce-

re curent non solum linguam illius loci, sed etiam peculiarem indolem psychologiam et socialem illius populi cui in humilitate servire volunt quam perfectissime cum eodem communicantes, ita ut exemplum sequantur Pauli Apostoli, qui de se ipso dicere potuit: "Nam, cum liber essem ex omnibus, omnium me servum feci, ut plures lucrificerem. Et factus sum Iudaeis tamquam Iudaeus, ut Iudaeos lucrarer..." (1 Cor. 9, 19-20).

11. Pastor et Episcopus animarum nostrarum,⁶¹ ita suam Ecclesiam constituit, ut Populus quem elegit et acquisivit sanguine suo⁶² semper et usque in finem saeculi suos habere deberet sacerdotes, ne umquam christiani essent sicut oves non habentes pastorem.⁶³ Quam voluntatem Christi agnoscentes, Apostoli, suggerente Spiritu Sancto, suum esse officium duxerunt ministros eligendi "qui idonei erunt et alios docere" (2 Tim., 2, 2). Quod officium sane pertinet ad ipsam missionem sacerdotalem, qua quidem particeps fit Presbyter sollicitudinis totius Ecclesiae, ne in Populo Dei hic in terris operarii umquam desint. Quoniam tamen « rectori navis et navigio deferendis... causa communis existit », ⁶⁴ ideo universus Populus christianus edoceatur suum esse officium diversimode cooperandi, per instantem orationem itemque per alia media quae sibi praesto sunt,⁶⁵ ut semper Ecclesia illos habeat sacerdotes, qui necessarii sint ad missionem suam divinam explendam. Primum igitur Presbyteris summopere cordi sit verbi ministerio proprioque testimonio vitae, spiritum servitii et verum gaudium paschale aperte manifestantis, sacerdotii excellentiam et necessitatem fidelibus ante oculos ponere, ac quos, sive iuvenes sive adultiores, prudenter ad tantum ministerium idoneos iudicaverint, nullius parcendo curis neque incommodis adiuvari ut se rite praeparent ac proinde aliquando, plena eorum libertate externa et interna servata, ab Episcopis vocari possint. Ad hunc finem proseguendum, maximae utilitatis est diligens ac prudens directio spiritalis. Parentes et magistri, atque omnes ad quos spectat quocumque modo institutio puerorum ac iuvenum, eos sic erudiant, ut sollicitudinem Domini pro grege suo cognoscentes et necessitates Ecclesiae considerantes, parati sint generose Domino vocanti respondere cum propheta: « Ecce ego, mitte me » (Is. 6, 8). Haec

tamen vox Domini vocantis nequaquam ita exspectanda est, ac si modo quodam extraordinario ad aures futuri Presbyteri perveniat. Ipsa enim potius ex signis intellegenda et diiudicanda est, quibus christianis innotescit; quae signa attente a Presbyteris consideranda sunt.⁶⁶

Ipsis ergo valde commendantur Opera vocationum, sive dioecesana sive nationalia.⁶⁷ In praedicationibus, in catechesi, in scriptis periodicis, diserte declarentur oportet necessitates Ecclesiae tam localis quam universalis, sensus et praestantia ministerii sacerdotalis in vivida luce ponantur, quippe in quo cum tantis oneribus tanta gaudia componantur, et in quo praesertim, ut docent Patres, potest dari Christo maximum testimonium amoris.⁶⁸

CAPUT III

PRESBYTERORUM VITA

I. *Presbyterorum ad perfectionem vocatio*

12. Sacramento Ordinis Presbyteri Christo Sacerdoti configurantur, ut ministri Capituli, ad totum Eius Corpus quod est Ecclesia extruendum et aedificandum, tamquam Ordinis episcopalis cooperatores. Iam quidem in baptismi consecratione, sicut omnes christifideles, signum et donum acceperunt tantae vocationis et gratiae ut, vel in infirmitate humana,¹ perfectionem prosequi possint et debeant, iuxta verbum Domini: « Estote ergo vos perfecti sicut et Pater vester coelestis perfectus est » (*Matth.* 5, 48). Ad illam vero perfectionem acquirendam peculiari ratione tenentur sacerdotes, quippe qui, Deo in Ordinis receptione novo modo consecrati, Christi Aeterni Sacerdotis viva instrumenta efficiantur, ut mirabile opus Eius, quod superna efficacitate universum hominum convictum redintegavit, per tempora persequi valeant.² Cum ergo omnis sacerdos, suo modo, ipsius Christi personam gerat, particulari quoque gratia ditatur

ut, inserviando plebi commissae et universo Populo Dei, Eius perfectionem aptius proseguere possit, cuius partes sustinet, utque humanae infirmitati carnis medeatur sanctitas Illius, qui nobis factus est Pontifex « sanctus, innocens, impollutus, segregatus a peccatoribus » (*Hebr. 7, 26*).

Christus, quem Pater sanctificavit seu consecravimus et misit in mundum,³ « dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum » (*Tit. 2, 14*), et sic per passionem intravit in gloriam suam;⁴ simili modo Presbyteri, unctione Spiritus Sancti consecrati et a Christo missi, in seipsis opera carnis mortificant et hominum servitio totaliter se devotent, et sic in sanctitate qua in Christo ditati sunt ad perfectum virum⁵ progredi valent.

Itaque, ministerium Spiritus et iustitiae⁶ exercentes, dummodo sint docibiles Spiritui Christi qui eos vivificat et ducit, in vita spiritus firmanentur. Per ipsas enim cotidianas sacras actiones, sicut et per integrum suum ministerium, quod cum Episcopo et Presbyteris communicantes exercent, ipsi ad vitae perfectionem ordinantur. Ipsa autem sanctitas Presbyterorum ad proprium ministerium fructuose complendum plurimum confert: quamvis enim gratia Dei etiam per indignos ministros opus salutis explere possit, tamen per illos ordinaria lege praeoptat Deus sua mirabilia ostendere, qui, dociliores impulsui et ductui Spiritus Sancti facti, ob suam intimam cum Christo unionem et vitae sanctimoniam, cum Apostolo dicere valeant: « Vivo autem, iam non ego, vivit vero in me Christus » (*Gal. 2, 20*).

Quapropter haec Sacrosancta Synodus, ad suos fines pastores renovationis internae Ecclesiae, diffusionis Evangelii in universo mundo, necnon colloqui cum mundo hodierno attingendos, vehementer hortatur omnes sacerdotes ut, aptis adhibitis mediis ab Ecclesia commendatis,⁷ ad illam semper maiorem sanctitatem nitantur, qua evadant in dies aptiora instrumenta in servitium totius Populi Dei.

13. Sanctitatem propria ratione consequentur Presbyteri munera sua sincere et indefesse in Spiritu Christi exercentes.

Verbi Dei ministri cum sint, cotidie legunt et audiunt Dei verbum quod alios docere debent; quod si simul in seipsos recipere satagant, perfectiores in dies fient Domini discipuli, iuxta verba Pauli Apostoli ad Timotheum: « Haec meditare, in his esto: ut profectus tuus manifestus sit omnibus. Attende tibi et doctrinae: insta in illis. Hoc enim faciens et teipsum salvum facies et eos, qui te audiunt » (1 Tim. 4, 15-16). Quaerentes enim quomodo aptius contemplata aliis tradere possint,⁸ profundius sapient « investigabiles divitias Christi » (Eph. 3, 8) et multiformem sapientiam Dei.⁹ Prae oculis habentes Dominum esse qui corda aperit¹⁰ et sublimitatem non ex ipsis sed e Dei virtute provenire,¹¹ in ipso actu verbi tradendi intimius cum Christo Magistro coniungentur Eiusque Spiritu ducentur. Ita communicantes cum Christo, Dei participant caritatem, cuius mysterium, a saeculis absconditum,¹² in Christo revelatum est.

Ut Sacrorum ministri, praesertim in Sacrificio Missae, Presbyteri personam specialiter gerunt Christi, qui seipsum ad sanctificandos homines victimam dedit; ideoque invitantur ut quod tractant imitentur, quatenus mortis Dominicae mysterium celebrantes, membra sua a vitiis et concupiscentiis mortificare procurent.¹³ In mysterio Sacrificii Eucharistici, in quo munus suum praecipuum sacerdotes adimplent, opus nostrae redemptionis continuo exercetur,¹⁴ et ideo enixe commendatur eius celebratio cotidiana, quae quidem etiam si praesentia fidelium haberi non possit, actus est Christi et Ecclesiae.¹⁵ Ita, dum Presbyteri cum actu Christi Sacerdotis se coniungunt, cotidie se totos Deo offerunt, et, dum Corpore Christi nutriuntur, ex corde participant Eius caritatem qui se in cibum dat fidelibus. Similiter in Sacramentis administrandis cum intentione et caritate Christi uniuntur; quod speciali ratione efficiunt, cum Sacramenti Poenitentiae fungendo muneri omnino semperque paratos se ostendant quotiescumque id a fidelibus rationabiliter petitur. In Officio Divino recitando, vocem praebent Ecclesiae, quae in oratione, nomine totius generis humani, perseverat, una cum Christo, qui est « semper vivens ad interpellandum pro nobis » (Hebr. 7, 25).

Populum Dei regentes et pascentes, caritate Boni Pastoris incitantur ut animam suam dent pro ovibus suis,¹⁶ parati quoque ad supremum sacrificium, exemplum sequentes sacerdotum qui etiam hodiernis temporibus vitam ponere non renuerunt; educatores in fide cum sint, et ipsi habentes « fiduciam in introito sanctorum in sanguine Christi » (*Hebr.* 10, 19), ad Deum accedunt « cum vero corde in plenitudine fidei » (*Hebr.* 10, 22); spem erigunt firmam pro fidelibus suis,¹⁷ ut possint consolari eos qui in omni pressura sunt, per exhortationem qua et ipsos Deus exhortatur;¹⁸ communitatis rectores ascesim pastoris animarum propriam colunt, propriis commodis renuntiantes, non quod sibi utile est quaerentes sed quod multis, ut salvi fiant¹⁹, semper ulterius progredientes ad opus pastorale perfectius complendum et, ubi opus sit, ad novas vias pastorales ingrediendas parati, sub ductu Spiritus amoris, qui ubi vult spirat.²⁰

14. Hodierno in mundo, cum tot sint officia quae obire debent homines cumque tanta sit diversitas problematum quibus anguntur, quaeque saepius ipsis celeriter solvenda sunt, in discrimine haud raro versantur qui sese in diversa dispergant. Presbyteri autem, permultis obligationibus sui muneris implicati et distracti, non sine anxietate quaerere possunt quomodo cum exterioris actionis ratione interiorem vitam suam ad unitatem componere valeant. Quam vitae unitatem, nec mere externa operum ministerii ordinatio, nec sola pietatis exercitiorum praxis, quantumvis ad eam fovendam conferat, efficere potest. Eam vero exstruere valent Presbyteri exemplum in ministerio adimplendo sequentes Christi Domini, cuius cibus erat voluntatem facere Illius qui Eum misit ut opus suum perficeret.²¹

Re quidem vera Christus, ut eandem voluntatem Patris in mundo per Ecclesiam indesinenter faciat, per ministros suos operatur, et ideo semper principium et fons remanet eorum vitae unitatis. Presbyteri ergo suae vitae unitatem consequuntur sese Christo coniungentes in agnitione voluntatis Patris et in dono sui ipsius pro grege sibi commisso.²² Sic Boni Pastoris partes agendo, in ipso caritatis pastoralis exercitio invenient vinculum perfectionis sacerdotalis ad unitatem eorum vitam et actionem

redigens. Haec quidem pastoralis caritas²³ maxime profluit a Sacrificio Eucharistico, quod ideo centrum et radix totius vitae Presbyteri exstat, ita ut quod in sacrificali ara agitur, sacerdotalis animus in se referre studeat. Hoc autem obtineri nequit, nisi ipsi sacerdotes in mysterium Christi oratione semper intimius penetrent.

Ut unitatem vitae suae etiam concrete verificare valeant, omnia incepta sua considerent probantes quae sit voluntas Dei,²⁴ quae nempe sit inceptorum cum normis evangelicae missionis Ecclesiae conformitas. Fidelitas enim erga Christum a fidelitate erga Ecclesiam suam seiungi nequit. Pastoralis ergo caritas postulat ut Presbyteri, ne in vacuum currant,²⁵ in vinculo communionis cum Episcopis et cum aliis in sacerdotio fratribus semper laborent. Hac ratione agentes, Presbyteri propriae vitae unitatem invenient in ipsa missionis Ecclesiae unitate, sicque cum Domino suo, et per Eum cum Patre, in Spiritu Sancto, unientur, ut possint consolatione repleri et superabundare gaudio.²⁶

II. *Peculiares exigentiae spirituales in vita Presbyteri*

15. Inter virtutes quae ministerio Presbyterorum maxime requiruntur, nominanda est illa dispositio animi qua semper parati sunt non suam voluntatem quaerere, sed voluntatem Eius qui misit eos.²⁷ Divinum enim opus ad quod implendum a Spiritu Sancto assumpti sunt,²⁸ omnes humanas vires humanamque sapientiam transcendit; nam « infirma mundi elegit Deus, ut confundat fortia » (1 Cor. 1, 27). Propriae igitur infirmitatis conscius, verus Christi minister in humilitate laborat, probans quid sit beneplacitum Deo,²⁹ atque, veluti alligatus Spiritu,³⁰ ab Illius voluntate in omnibus ducitur, qui omnes homines vult salvos fieri; quam voluntatem in cotidianis rerum adiunctis degere et exsequi potest, humiliter inserviando omnibus qui ei, in munere sibi commisso et in multiplicibus vitae suae eventibus, a Deo concrediti sunt.

Ministerium autem sacerdotale, cum sit ministerium ipsius Ecclesiae, nonnisi in communione hierarchica totius corporis adimpleri potest. Caritas ergo pastoralis Presbyteros urget ut, in hac communione agentes, voluntatem propriam per oboedientiam servitio Dei accipientes et exsequentes quae a Summo Pontifice et a proprio Episcopo necnon ab aliis superioribus praeicipiuntur vel commendantur; libentissime impendentes et superimpendentes seipsos³¹ in quocumque munere etiam humiliori et pauperiori quod ipsis conceditur. Hac enim ratione necessariam unitatem servant et firmanant cum fratribus suis in ministerio, maxime autem cum eis quos Dominus rectores visibiles Ecclesiae suae constituit, et ad aedificationem operantur Corporis Christi, quod « per omnem iuncturam subministrationis » crescit.³² Haec oboedientia, quae ad maturiorem libertatem filiorum Dei adducit, natura sua exigit ut, dum, in suo munere adimplendo, caritate moti, vias novas ad maius Ecclesiae bonum prudenter exquirunt, Presbyteri incepta sua fidenter proponant, et necessitudines gregis sibi commissi instantanter exponant, parati semper ad illorum se subiiciendos iudicio, qui princeps in Ecclesia Dei regenda munus exercent.

Hac humilitate et oboedientia responsabili et voluntaria Presbyteri sese Christo conformant, sentientes in se quod et in Christo Iesu, qui « semetipsum exinanivit formam servi accipiens... factus oboediens usque ad mortem » (*Phil.* 2, 7-9), et hac oboedientia inoboedientiam Adami devicit redemitque, testante Apostolo: « Per inoboedientiam unius hominis, peccatores constituti sunt multi: ita et per unius oboeditionem, iusti constituentur multi » (*Rom.* 5, 19).

16. Perfecta et perpetua propter Regnum coelorum continentia a Christo Domino commendata,³³ per decursum temporum et etiam nostris diebus a non paucis christifidelibus libenter accepta et laudabiliter observata, ab Ecclesia speciali modo pro vita sacerdotali semper permagni habita est. Est enim signum simul et stimulus caritatis pastoralis atque peculiaris fons spiritualis foecunditatis in mundo.³⁴ Non exigitur quidem a sacerdotio suapte natura, uti apparet ex praxi Ecclesiae primaevae³⁵

et ex traditione Ecclesiarum Orientalium, ubi praeter illos qui cum omnibus Episcopis ex dono gratiae coelibatum eligunt servandum, sunt etiam optime meriti Presbyteri coniugati: dum vero ecclesiasticum coelibatum commendat, Sacrosancta haec Synodus nullo modo absimilem illam disciplinam immutare intendit, quae in Orientalibus Ecclesiis legitime viget, omnesque illos peramanter hortatur, qui in matrimonio presbyteratum receperunt, ut, in sancta vocatione perseverantes, plene et generose vitam suam gregi sibi commisso impendere pergant.³⁶

Coelibatus vero multimodam convenientiam cum sacerdotio habet. Missio enim sacerdotis integra dedicatur servitio novae humanitatis, quam Christus, victor mortis, per Spiritum suum in mundo suscitavit, quaeque originem suam « non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo » (Io. 1, 13) habet. Per virginitatem autem vel coelibatum propter Regnum coelorum servatum,³⁷ Presbyteri nova et eximia ratione Christo consecrantur, Ei facilius indiviso corde adhaerent,³⁸ liberior in Ipso et per Ipsum servitio Dei et hominum sese dedicant, Eius Regno ac operi regenerationis supernae expeditius ministrant, et sic aptiores fiunt qui paternitatem in Christo latius accipiant. Hoc ergo modo, coram hominibus profitentur se velle indivise muneri sibi commisso dedicari, fideles scilicet despondendi uni viro, illosque exhibendi virginem castam Christo,³⁹ et sic arcanum illud evocant connubium a Deo conditum et in futuro plene manifestandum quo Ecclesia unicum Sponsum Christum habet.⁴⁰ Signum insuper vivum efficiuntur illius mundi futuri, per fidem et caritatem iam praesentis, in quo filii resurrectionis neque nubent neque ducent uxores.⁴¹

His rationibus in mysterio Christi Eiusque missione fundatis, coelibatus, qui prius sacerdotibus commendabatur, postea in Ecclesia Latina omnibus ad Ordinem sacrum promovendis lege impositus est. Quam legislationem, ad eos qui ad Presbyteratum destinantur quod attinet, Sacrosancta haec Synodus iterum comprobavit et confirmavit, confidens in Spiritu donum coelibatus, sacerdotio Novi Testamenti tam congruum, liberaliter a Patre dari. dummodo qui sacerdotium Christi per Sacramentum Ordinis

participant, immo et universa Ecclesia, humiliter et enixe illud expetant. Exhortatur etiam haec Sacra Synodus omnes Presbyteros, qui sacrum coelibatum gratia Dei confisi libera voluntate secundum exemplum Christi acceperunt ut, illi magno animo et toto corde inhaerentes, atque in hoc statu fideliter perseverantes, agnoscant praeclarum illud donum, quod a Patre sibi datum est quodque a Domino tam aperte extollitur,⁴² necnon prae oculis habeant magna mysteria, quae in eo significantur atque adimplentur. Quo magis autem perfecta continentia in mundo huius temporis a non paucis hominibus impossibilis reputatur, eo humiliter et perseverantius Presbyteri gratiam fidelitatis, numquam petentibus denegatam, una cum Ecclesia expostulabunt, cuncta subsidia supernaturalia et naturalia insimul adhibentes, quae omnibus praesto sunt. Normas praesertim asceticas quae ab experientia Ecclesiae probantur et quae in mundo hodierno haud minus necessariae sunt, sequi ne omittant. Rogat itaque haec Sacrosancta Synodus non solum sacerdotes, sed et omnes fideles, ut eis hoc pretiosum donum coelibatus sacerdotalis cordi sit, petantque omnes a Deo, ut Ipse illud donum Ecclesiae suae semper abundanter largiatur.

17. Amicabile et fraterna conversatione inter se et cum ceteris hominibus, discere valent Presbyteri valores humanos colere et bona creata tamquam Dei dona aestimare. Versantes in mundo sciant tamen semper se secundum verbum Domini Magistri nostri non esse de mundo.⁴³ Utentes ergo mundo tamquam non utentes,⁴⁴ pervenient ad illam libertatem, qua liberati ab omni cura inordinata dociles fiunt ad vocem divinam in vita cotidiana audiendam. Ex hac libertate et docilitate excrescit discretio spiritualis qua recta habitudo ad mundum bonaque terrestria invenitur. Quae habitudo ideo pro Presbyteris magni est momenti, quia missio Ecclesiae in medio mundo adimpletur et quia bona creata profectui personali hominis prorsus sunt necessaria. Grati ergo sint pro omnibus, quae eis Pater coelestis ad vitam recte peragendam largitur. Discernant tamen oportet in lumine fidei omnia, quae eis occurrant, ut ad rectum usum bonorum Dei voluntati respondentem ducantur et quae missioni suae sunt noxia respuant.

Sacerdotes enim, quippe quorum Dominus sit « pars et hereditas » (*Num.* 18, 20), bonis temporalibus uti debent tantummodo eos in fines, ad quos iuxta Christi Domini doctrinam Ecclesiaeque ordinationem eadem destinari licet.

Bona ecclesiastica proprie dicta, secundum rei naturam, ad normam legum ecclesiasticarum, sacerdotes, adiuvantibus quatenus fieri possit peritis laicis moderentur, atque eadem destinant semper eos in fines ad quos prosequendos Ecclesiae licet bona temporalia possidere, videlicet ad cultum divinum ordinandum, ad honestam cleri sustentationem procurandam, necnon ad opera sacri apostolatus vel caritatis, praesertim erga egenos, exercenda.⁴⁵ Bona autem quae occasione exercitii alicuius ecclesiastici officii sibi comparant, salvo iure particulari,⁴⁶ Presbyteri, non secus ac Episcopi, adhibeant imprimis ad suam honestam sustentationem et ad officiorum proprii status adimpletionem; quae vero supersint, in bonum Ecclesiae vel in opera caritatis destinare velint. Itaque officium ecclesiasticum ne quaestui habeant neve redditus ab eo provenientes in propriae rei familiaris amplificationem impendant.⁴⁷ Quare sacerdotes, nequaquam divitiis cor apponentes,⁴⁸ omnem cupiditatem semper vitent et ab omni specie mercaturae sedulo abstineant.

Immo ad paupertatem voluntariam amplexandam invitantur, qua Christo manifestius conformentur, et ad sacrum ministerium promptiores fiant. Christus enim propter nos egenus factus est, cum esset dives, ut Illius inopia divites essemus.⁴⁹ Apostoli autem exemplo suo testificati sunt gratuitum Dei donum gratis dandum esse,⁵⁰ scientes et abundare et penuriam pati.⁵¹ Sed et aliqualis rerum communis usus, ad instar bonorum communionis quae in historia primaevae Ecclesiae extollitur,⁵² caritati pastoralis optime viam sternit; et per eam vivendi formam Presbyteri laudabiliter ad praxim reducere possunt spiritum paupertatis qui a Christo commendatur.

Spiritu ergo Domini ducti, qui Salvatorem unxit et evangelizare pauperibus misit,⁵³ Presbyteri, necnon et Episcopi, omnia illa vitent quae pauperes quolibet modo avertere possent, praeter ceteris Christi discipulis omnem speciem vanitatis in suis rebus

seponentes. Habitationem suam ita disponant, ut haec nemini impervia appareat et ut nemo umquam, etiam humilior, eam frequentare vereatur.

III. *Subsidia pro Presbyterorum vita*

18. Ut unionem cum Christo in omnibus vitae adiunctis fovere valeant, Presbyteri, praeterquam exercitio conscio ministerii sui, gaudent mediis communibus et particularibus, novis et veteribus, quae Spiritus Sanctus in Populo Dei suscitare numquam destitit et quae Ecclesia ad suorum membrorum sanctificationem commendat, immo aliquando et iubet.⁵⁴ Prae omnibus spiritualibus subsidiis illi eminent actus, quibus christifideles ex duplici mensa Sacrae Scripturae et Eucharistiae Verbo Dei nutriuntur;⁵⁵ quanti momenti sit eorum assidua frequentatio pro sanctificatione Presbyterorum propria neminem latet.

Christo Salvatori et Pastori intime uniuntur sacramentalis gratiae ministri per fructuosam Sacramentorum receptionem, speciatim in frequenti Poenitentiae sacramentali actu, quippe qui, cotidiana conscientiae discussione praeparatus, necessariam cordis conversionem ad Patris misericordiarum amorem tantopere foveat. Sub lumine fidei lectione divina enutritae, possunt Dei voluntatis signa et Eius gratiae impulsus in variis vitae eventibus sedulo inquirere, et ita missioni suae in Spiritu Sancto assumptae dociliores in dies fieri. Talis docilitatis mirum exemplum in Beata Maria Virgine semper inveniunt, quae, a Spiritu Sancto ducta, seipsam mysterio hominum Redemptionis totam devovit;⁵⁶ quam Summi et Aeterni Sacerdotis Matrem et Apostolorum Reginam, atque ministerii sui praesidium, Presbyteri filiali devotione et cultu venerentur ac diligant.

Ad suum ministerium cum fidelitate adimplendum, colloquium cotidianum cum Christo Domino in visitatione et personali cultu Sanctissimae Eucharistiae sibi cordi sit; recessui spiritali libenter vacent atque directionem spiritualem magni habeant. Multimodis, speciatim per probatam orationem mentalem et varias precum formas, quas libere eligunt, Presbyteri

quaerunt et a Deo enixe rogant illum verae adorationis spiritum, quo ipsi, simul cum plebe sibi commissa, intime se cum Christo Novi Testamenti Mediatore, et ita tamquam filii adoptionis clamare possint: « Abba, Pater » (*Rom.* 8, 15).

19. Presbyteri ab Episcopo in sacro ritu Ordinationis admonentur ut « sint maturi in scientia » et sit doctrina eorum « spiritualis medicina populo Dei ».⁵⁷ Scientia autem ministri sacri sacra esse debet, quia e sacro fonte desumpta et ad sacrum finem directa. Praeprimis itaque hauritur ex lectione et meditatione Sacrae Scripturae,⁵⁸ sed et studio Sanctorum Patrum et Doctorum aliorumque Traditionis monumentorum fructuose nutritur. Praeterea, ad aptas responsiones reddendas quaestionibus ab hominibus huius aetatis agitatatis, Presbyteri bene noscant oportet Magisterii ac praecipue Conciliorum ac Romanorum Pontificum documenta, atque consulant optimos et probatos scientiae theologicae scriptores.

Cum vero nostris temporibus cultura humana et etiam scientiae sacrae novo gressu progrediantur, incitantur Presbyteri ut scientiam suam de divinis et humanis apte et sine intermissione perficiant, atque ita ad colloquium cum coetaneis opportunius ineundum se praeparent.

Quo facilius Presbyteri in studia incumbant et methodos evangelizationis et apostolatus efficacius addiscant, omni cura ipsis opportuna subsidia comparentur, cuiusmodi sunt institutio, iuxta cuiusque territorii condiciones, cursum vel congressuum, erectio centrorum pastoralibus studiis destinatorum, constitutio bibliothecarum et apta per personas idoneas studiorum moderatio. Considerent insuper Episcopi singuli aut inter se uniti modum opportunniorum efficiendi ut omnes sui Presbyteri, statis temporibus, maxime autem paucos post annos ab eorum ordinatione,⁵⁹ frequentare possint cursum, quo ipsis praebeatur occasio cum ad pleniorum methodorum pastoralium et scientiae theologicae cognitionem acquirendam, tum ad vitam spiritualem roborandam et ad mutuo experientias apostolicas cum fratribus communicandas.⁶⁰ His aliisque aptis subsidiis peculiari cura

iuventur etiam neoparochi et illi qui novo pastoralis operi addi-
cuntur, vel qui in aliam dioecesim vel nationem mittuntur.

Tandem solliciti erunt Episcopi ut aliqui ad profundiorum
rerum divinarum scientiam se dedicerent, ut numquam desint ma-
gistri ad clericos instituendos idonei, ut reliqui sacerdotes et
fideles iuventur ad necessariam sibi doctrinam comparandam,
utque sanus in sacris disciplinis foveatur progressus, qui Eccle-
siae prorsus est necessarius.

20. Servitio Dei dediti in implendo officio sibi commissio,
digni sunt Presbyteri qui aequam recipiant remunerationem,
quia « dignus est operarius mercede sua » (*Luc. 10, 7*),⁶¹ atque
« Dominus ordinavit iis, qui Evangelium annuntiant, de Evan-
gelio vivere » (*1 Cor. 9, 14*). Quapropter, quatenus aequae
Presbyterorum remunerationi non aliunde provisum fuerit, ipsi
fideles, quippe in quorum bonum Presbyteri operam impendant,
vera obligatione tenentur curandi ut eisdem necessaria ad vitam
honeste et digne ducendam subsidia procurari valeant. Episcopi
autem de hac eorum obligatione fideles monere tenentur et cu-
rare debent, sive singuli pro sua quisque dioecesi, sive aptius
plures simul pro communi territorio, ut normae instituantur,
quibus debite consulatur honestae sustentationi eorum qui in
Populi Dei servitium aliquo munere funguntur vel functi sunt.
Remuneratio autem ab unoquoque percipienda, ratione quidem
habita tum ipsius muneris naturae tum locorum temporumque
condicionum, fundamentaliter eadem sit pro omnibus in iisdem
adiunctis versantibus, eorum condicioni sit congrua et eis prae-
terea tribuat facultatem non solum debite providendi remunera-
tioni eorum qui servitio Presbyterorum se dedicant, sed etiam
indigentibus per seipsos aliqua ratione subveniendi, quod mi-
nisterium erga pauperes, iam a primis suis exordiis, magno sem-
per in honore Ecclesia habuit. Haec remuneratio insuper talis
sit, quae Presbyteris permittat quotannis debitum et sufficiens
habere feriarum tempus, quod quidem, ut Presbyteri habere va-
leant, Episcopi curare debent.

Officio vero, quod sacri ministri adimplent, praecipuum mo-
mentum tribuere oportet. Quare systema sic dictum beneficiale

relinquatur aut saltem ita reformetur ut pars beneficialis, seu ius ad redditus ex dote officio adnexos, habeatur tamquam secundaria, et princeps in iure tribuatur locus ipsi officio ecclesiastico, quod quidem deinceps intellegi debet quodlibet munus stabiliter collatum in finem spiritualem exercendum.

21. Prae oculis semper habeatur exemplum credentium in primaeva Ecclesia hierosolymitana, in qua «erant illis omnia communia» (*Act.* 4, 32), «dividebatur autem singulis prout cuique opus erat» (*Act.* 4, 35). Summopere itaque congruit ut, in regionibus saltem in quibus cleri sustentatio penitus aut magna ex parte a fidelium oblationibus pendet, bona in hunc finem oblata colligat institutio quaedam dioecesana, quam administrat Episcopus, adiuvantibus sacerdotibus delegatis et, ubi utilitas id suadeat, etiam laicis in re oeconomica peritis. In votis quoque est ut praeterea, quantum fieri possit, in singulis dioecesibus vel regionibus constituatur massa bonorum communis, qua valeant Episcopi aliis obligationibus erga personas Ecclesiae deservientes satisfacere variisque dioecesis necessitatibus occurrere, quaque etiam valeant dioeceses divitiores adiuvere pauperiores, ut illarum abundantia harum inopiam suppleat.⁶² Quae etiam massa communis imprimis constituatur oportet ex bonis a fidelium oblationibus, sed ex aliis quoque fontibus, iure determinandis, provenientibus.

In nationibus praeterea ubi praeventia socialis in favorem cleri nondum apte ordinata est, curent Conferentiae Episcopales ut, attentis semper legibus ecclesiasticis et civilibus, habeantur sive instituta dioecesana, etiam inter se foederata, sive instituta pro variis dioecesibus simul constituta sive associatio pro toto territorio condita, quibus, sub vigilantia Hierarchiae, satis provideatur tum congruenti praecaventiae et adsistentiae sanitariae, quam vocant, tum debitae sustentationi Presbyterorum qui infirmitate, invaliditate aut senectute laborant. Sacerdotes vero instituto erecto opem ferant, moti spiritu solidaritatis erga fratres suos, communicantes tribulationibus eorum,⁶³ simul considerantes se ita, sine anxietate de sorte futura, alacriore sensu evangelico paupertatem colere atque animarum saluti penitus se tradere

posse. Satagant autem ii, ad quos spectat, ut eadem diversarum nationum instituta inter se colligantur, ut firmitus robur consequantur latiusque propagentur.

CONCLUSIO ET EXHORTATIO

22. Sacrosancta haec Synodus gaudia vitae sacerdotalis prae oculis habens, etiam difficultates non praeterire potest, quas in hodiernae vitae adiunctis patiuntur Presbyteri. Scit etiam quantum condiciones oeconomicae et sociales, immo et hominum mores, transformantur, quantumque ordo valorum in aestimatione hominum immutatur; Ecclesiae ministri inde, immo et nonnumquam christifideles, in hoc mundo quasi alienos ab ipso se sentiunt, anxie quaerentes quibusnam idoneis mediis et verbis cum eodem communicare valeant. Nova enim quae fidei obstant impedimenta, apparens peracti laboris sterilitas necnon acerba quam experiuntur solitudo, eos in periculum adducere possunt ne animo deprimantur.

Mundum autem, qualis hodie dilectioni et ministerio Pastorum Ecclesiae concreditur, sic Deus dilexit, ut Filium suum Unigenitum pro ipso daret.¹ Revera, mundus hic, multis quidem peccatis detentus sed non parvis etiam facultatibus praeditus, Ecclesiae lapides vivos² praebet, qui coaedificantur in habitaculum Dei in Spiritu.³ Idem Spiritus Sanctus, dum Ecclesiam impellit ut ad mundum huius temporis adeundum novas vias aperiatur, congruas quoque ministeri sacerdotalis accommodationes suggerit ac fovet.

Miminerint Presbyteri se in opere exercendo numquam solos esse, sed inniti omnipotenti Dei virtute: atque in Christum credentes, qui eos ad Sacerdotium suum participandum vocavit, cum omni fiducia suo ministerio sese devoveant, scientes potentem esse Deum ut augeat in eis caritatem.⁴ Meminerint etiam fratres in sacerdotio, immo et fideles totius mundi sibi socios

habere. Cooperantur enim omnes Presbyteri in exsequendo Dei salutari proposito, mysterio scilicet Christi seu sacramento abscondito a saeculis in Dei,⁵ quod nonnisi paulatim ad effectum deducitur, diversis conspirantibus ministeriis in aedificationem Corporis Christi, donec Eiusdem compleatur aetatis mensura. Quae omnia, cum abscondita sint cum Christo in Deo,⁶ fide maxime percipi possunt. Fide enim necesse est ambulare duces Populi Dei, exemplum sequentes fidelis Abrahae, qui fide « oboedivit in locum exire, quem accepturus erat in hereditatem: et exiit, nesciens quo iret » (*Hebr.* 11, 8). Revera mysteriorum Dei dispensator assimilari valet homini in agro seminanti, de quo Dominus dixit: « Et dormiat, et exurgat nocte et die, et semen germinet, et increscat dum nescit ille » (*Marc.* 4, 27). Ceterum Dominus Iesus, qui dixit: « Confidite, ego vici mundum » (*Io.* 16, 33), his verbis Ecclesiae suae non promisit perfectam in hoc saeculo victoriam. Gaudet vero Sacrosancta Synodus quod terra Evangelii seminae inseminata nunc multis in locis fructificat sub ductu Spiritus Domini, qui replet orbem terrarum, quique in multorum cordibus sacerdotum atque fidelium spiritum vere missionalem excitavit. De quibus omnibus Sacrosancta Synodus universis orbis Presbyteris peramanter grates agit: « Ei autem, qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem, quae operatur in nobis: Ipsi gloria in Ecclesia, et in Christo Iesu » (*Eph.* 3, 20-21).

Haec omnia et singula, quae in hoc Decreto edicta sunt, placuerunt Sacrosancti Concilii Patribus. Et Nos, Apostolica a Christo Nobis tradita potestate, illud, una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac statuimus et quae synodaliter statuta sunt ad Dei gloriam promulgari iubemus.

Romae, apud S. Petrum, die VII mensis decembris anno MCMLXV.

Ego PAULUS, Catholicae Ecclesiae Episcopus.

Sequuntur Patrum subsignationes.

VOCATIO LEGIS

Beatissimus Pater pro novis legibus quae in Decreto de Presbyterorum ministerio et vita modo promulgato continentur, statuit vacationem usque ad diem vigesimam nonam mensis iunii anni MCMLXVI, nempe usque ad festum Ss. Apostolorum Petri et Pauli proximi anni.

Interea Summus Pontifex normas edet ad praedictas leges exsequendas. Romae, die VII mensis decembris anno MCMLXV.

✠ PERICLES FELICI
SS. Concilii Secretarius Generalis
Archiepiscopus tit. Samosatensis

* * *

NOTAE

¹ Conc. Vat. II, Const. *Sacrosanctum Concilium*, de Sacra Liturgia, 4 dec. 1963: A.A.S. 56, 1964, pp. 97 ss.; Const. dogm. *Lumen gentium*, 21 nov. 1964: A.A.S. 57, 1965, pp. 5 ss.; Decr. *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, 28 oct. 1965; Decr. *Optatam totius*, de institutione sacerdotali, 28 oct. 1965.

² Cfr. *Matth.* 3, 16; *Luc.* 4, 18; *Act.* 4, 27; 10, 38.

³ Cfr. *1 Petr.* 2, 5 et 9.

⁴ Cfr. *1 Petr.* 3, 15.

⁵ Cfr. *Apoc.* 19, 10; Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 35: A.A.S. 57, 1965, pp. 40-41.

⁶ Conc. Trid., Sess. XXIII, cap. 1 et can. 1: Denz. 957 et 961 (1764 et 1771).

⁷ Cfr. *Io.* 20, 21; Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 18: A.A.S. 57, 1965, pp. 21-22.

⁸ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 28: A.A.S. 57, 1965, pp. 33-36.

⁹ Cfr. *ibid.*

¹⁰ Cfr. *Pont. Rom.*, «De Ordinatione Presbyteri», Praefatio. Haec verba iam inveniuntur in *Sacramentario Veronensi* (ed. L. C. Möhlberg, Romae 1965, p. 122); item in *Missali Francorum* (ed. L. C. Möhlberg, Romae 1957, p. 9); item *Libro Sacramentorum Romanae Ecclesiae* (ed. L. C. Möhlberg, Romae 1960, p. 25); item in *Pontificali Romano-Germanico* (ed. Vogel-Elze, Città del Vaticano 1963, vol. I, p. 34).

¹¹ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 10: A.A.S. 57, 1965, pp. 14-15.

¹¹ Cfr. *Rom.* 15, 16 gr.

¹² Cfr. *1 Cor.* 11, 26.

¹³ S. Augustinus, *De civitate Dei*, 10. 6: P.L. 41, 284.

¹⁴ Cfr. *1 Cor.* 15, 24.

¹⁵ Cfr. *Hebr.* 5, 1.

¹⁶ Cfr. *Hebr.* 2, 17; 4, 15.

¹⁷ Cfr. *1 Cor.* 9, 19-23 Vg.

¹⁸ Cfr. *Act.* 13, 2.

¹⁹ «Huiusmodi vero religiosae ac moralis perfectionis studium magis magisque excitatur externis etiam condicionibus, in quibus Ecclesia vitam agit; nequit enim ea immobilis manere atque incuriosa vicissitudinis humanarum rerum, quae circa sunt et multiplicem vim habent ad eius agendi rationem, eique modum et condiciones imponunt. Pro comperto sane set, Ecclesiam ab humana consortione non seiungi, sed in ea versari, ideoque ipsius filios ad eadem moveri ac duci, eiusque cultum civilem imbibere, legibus obtemperare, mores induere. Haec vero Ecclesiae consuetudo cum humana societate continenter difficiles parit quaestiones, quae nunc potissimum praegraves sunt.... (...) Gentium Apostolus ita suae aetatis christianos hortabatur: *Nolite iugum ducere cum infidelibus. Quae enim participatio iustitiae cum iniquitate? aut quae societas luci ad tenebras?... aut quae pars fidei cum infidei?* (2 *Cor.* 6, 14-15). Hanc ob causam qui in praesenti educatores praeceptoresque in Ecclesia agunt, eos necesse est catholicam iuventutem commonefacere praestantissimae condicionis suae, atque officii, quod inde nascitur, vivendi in hoc mundo, non autem ad huius mundi sensum, convenienter ad hanc precationem, a Christo Iesu pro discipulis suis factam: *Non rogo ut tollas eos de mundo, sed ut serves eos a malo: de mundo non sunt, sicut et ego non sum de mundo* (Io. 17, 15-16). Quam precationem asciscit sibi Ecclesia.

Nihilominus tamen huiusmodi discrimen non idem significat atque disiunctionem; nequem negligentiam declarat, neque metum, neque contemtionem. Etenim cum Ecclesia se ab hominum genere discernit, adeo huic non obsistit, ut potius cum eo coniungatur» (Paulus VI, Litt. Encycl. Ecclesiam suam, 6 aug. 1964: A.A.S. 56, 1964, p. 627 et 638).

²⁰ Cfr. *Rom.* 12, 2.

²¹ Cfr. *Io.* 10, 14-16.

²² Cfr. S. Polycarpus, *Epist. ad Philippenses*, VI, I: «Et presbyteri sint ad commiserationem proni, misericordes erga cunctos, aberrantia reducentes, visitantes infirmos omnes, non neglegentes viduam aut pupillum aut pauperem; sed solliciti semper de bono coram Deo et hominibus, abstinentes ab omni ira, acceptione personarum, iudicio iniusto, longe recedentes ab omni avaritia, non cito credentes adversus aliquem, non severi nimium in iudicio, scientes nos omnes debitores esse peccati» ed. F. N. Funk, *Patres Apostolici*, I, p. 303).

¹ Cfr. *1 Petr.* 1, 23; *Act.* 6, 7; 12, 24. «Praedicaverunt (Apostoli) Verbum veritatis et genuerunt ecclesias» (S. Augustinus, *In Ps.* 44, 23: P.L. 36, 508).

² Cfr. *Mal.* 2, 7; *1 Tim.* 4, 11-13; *2 Tim.* 4, 5; *Tit.* 1, 9.

³ Cfr. *Marc.* 16, 16.

⁴ Cfr. *2 Cor.* 11, 7. De Presbyteris, uppote qui sint Episcoporum cooperatorum, valent quoque illa, quae de Episcopis dicuntur. Cfr. *Statua Ecclesiae Antiqua*, c. 3 (ed. Ch. Munier, Paris 1960, p. 79); *Decretum Gratiani*, C. 6, D. 88 (ed. Friedberg, I, 307); *Conc. Trid., Decr. De reform.*, Sess. V, c. 2, n. 9 (*Conc. Oec. Decreta*, ed. Herder, Romae 1963, p. 645); Sess.

XXIV, c. 4 (p. 739); Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 25: A.A.S. 57, 1965, pp. 29-31.

⁵ Cfr. *Constitutiones Apostolorum*, II, 26, 7: «(Presbyteri) sint doctores scientiae divinae, cum et ipse Dominus nos mandaverit dicens: Euntes docete etc.» (ed. F. X. Funk, *Didascalia et Constitutiones Apostolorum*, I, Paderborn 1905, p. 105).—*Sacramentarium Leonianum* et cetera sacramentaria usque ad *Pontificiale Romanum*, Praefatio in Ordinatione Presbyteri: «Hac providentia, Domine, apostolis filii tui doctores fidei comites addidisti, quibus illi orbem totum secundis praedicatoribus (vel: praedicationibus) impleverunt».—*Liber Ordinum Liturgiae Mozarabicae*, Praefatio ad ordinandum Presbyterum: «Doctor plebium et rector subiectorum, teneat ordinate catholicam fidem, et cunctis annuntiet veram salutem» (ed. M.

⁶ Cfr. *Gal.* 2, 5.

⁷ Cfr. *1 Petr.* 2, 12.

⁸ Cfr. Ritus Ordinationis Presbyteri in Ecclesia Alexandrina Iacobitarum: «...Congrega popum tuum ad verbum doctrinae, quemadmodum nutrix quae fovet filios suos» (H. Denzinger, *Ritus Orientalium*, Tom II, Würzburg 1863, p. 14).

⁹ Cfr. *Matth.* 28, 19; *Marc.* 16, 16; *Tertullianus*, *De baptismo*, 14, 2 (Corpus Christianorum, Series latina, I, p. 289, 11-13); S. Athanasius, *Adv. Arianos*, 2, 42 (*P.G.* 26, 237); S. Hieronymus, *In Matth.* 28, 19 (*P.L.* 26, 218 BC): «Primum docent omnes gentes, deinde doctas intingunt aqua. Non enim potest fieri ut corpus baptismi recipiat sacramentum, nisi ante anima fidei susceperit veritatem»; S. Thomas. *Expositio primae Decretalis*, § 1: «Salvator noster discipulos ad praedicandum mittens, tria eis iniunxit. Primo quidem ut docerent fidem; secundo ut credentes imbuerent sacramentis» (ed. Marietti, *Opuscula Theologica*, Taurini-Romae 1954, 1138).

¹⁰ Cfr. Conc. Vat. II, Const. *Sacrosanctum Concilium*, de Sacra Liturgia, 4 dec. 1963, n. 35, 2: A.A.S. 56, 1964, p. 109.

¹¹ Cfr. *ibid.*, nn. 33, 35, 48, 52 (pp. 108-109, 113, 114).

¹² Cfr. *ibid.*, n. 7 (pp. 100-101); Pius XII, Litt. Encycl. *Mystici Corporis*, 29 iun. 1943: A.A.S. 35, 1953, p. 230.

¹³ S. Ignatius M., *Smyrn.* 8, 1-2 (ed. F. X. Funk, p. 282, 6-15); *Constitutiones Apostolorum* VIII, 12, 3 (ed. F. X. Funk, p. 496); VIII, 29, 2 (p.

¹⁴ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 28: A.A.S. 57, 1965, pp. 33-36.

¹⁵ «Eucharistia vero est quasi consummatio spiritualis vitae, et omnium sacramentorum finis» (S. Thomas, *Summa Theol.* III, q. 73, a. 3 c); cfr. *Summa Theol.* III, q. 65, a. 3.

¹⁶ Cfr. S. Thomas, *Summa Theol.* III, q. 65, a. 3, ad 1; q. 79, a. 1, c, et ad 1.

¹⁷ Cfr. *Eph.* 5, 19-20.

¹⁸ Cfr. S. Hieronymus, *Epist.* 114, 2: «...sacrosque calices, et sancta velamina, et caetera quae ad cultum dominicae pertinent passionis... ex consortio corporis et sanguinis Domini eadem qua corpus eius et sanguis maiestate veneranda» (*P.L.* 22, 934). Vid. Conc. Vat. II, Const. *Sacrosanctum Concilium*, de Sacra Liturgia, 4 dec. 1963, nn. 122-127: A.A.S. 56, 1964, pp. 130-132.

¹⁹ «Insuper visitationem sancticissimi Sacramenti, in nobilissimo loco et quam honorificentissime in ecclesiis secundum leges liturgicas adservandi, interdum facere ne omittant, utpote quae erga Christum Dominum, in eodem praesentem, sit et grati animi argumentum et amoris pignus et debitae adorationis officium» (Paulus VI, Litt. Encycl. *Mysterium fidei*, 3 sept. 1965: A.A.S. 57, 1965, p. 771).

²⁰ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 28: A.A.S. 57, 1965, pp. 33-36.

²¹ Cfr. 2 *Cor.* 10, 8; 13, 10.

²² Cfr. *Gal.* 1, 10.

²³ Cfr. 1 *Cor.* 4, 14.

²⁴ Cfr. *Didascalia* II, 34, 3; II, 46, 6; II, 47, 1; *Constitutiones Apostolorum* II, 47, 1 (ed. F. X. Funk, *Didascalia et Constitutiones* I, pp. 116, 142 et 143).

²⁵ Cfr. *Gal.* 4, 3; 5, 1 et 13.

²⁶ Cfr. S. Hieronymus, *Epist.* 58, 7: «Quae utilitas est parietes fulgere gemmis, et Christum in paupere mori?» (*P.L.* 22, 584).

²⁷ Cfr. 1 *Petr.* 4, 10 ss.

²⁸ Cfr. *Matth.* 25, 34-35.

²⁹ Cfr. *Luc.* 4, 18.

³⁰ Aliae categoriae nominari possunt, v. g. migrantes, nomades, etc. De quibus agitur in Decreto *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, 28 oct. 1965.

³¹ Cfr. *Didascalia* II, 59, 1-3: «Docens autem iube et hortare populum in ecclesia frequentare et penitus numquam deesse, sed convenire semper et ecclesiam non angustare, cum se substrahunt, et minus membrum facere corpus Christi... Nolite ergo vosmetipsos, cum sitis membra Christi, spargere ab ecclesia, cum non coadunamini; Christum enim caput habentes secundum promissionem ipsius praesentem et communicantem vobis, nolite ipsi vos neglegere nec alienare salvatorem a membris suis nec scindere nec spargere corpus eius...» (ed. F. X. Funk, I, p. 170); Paulus VI, *Allocutio* iis qui ex italico clero interfuerunt Coetui XIII per hebdomadam habito Urbiveti v. «di aggiornamento pastorale», 6 sept. 1963: A.A.S. 55, 1963, pp. 750 ss.

³² Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 28: A.A.S. 57, 1965, p. 35.

³³ Cfr. sic dictam *Constitutionem Ecclesiasticam Apostolorum*, XVIII: Presbyteri sunt symmystai et synepimachoi Episcoporum (ed. Th. Schermann, *Die allgemeine Kirchenordnung* I, Paderborn 1914, p. 26; A. Harnack, *T. u. U.*, II, 4, p. 13, n. 18 et 19); Pseudo-Hieronymus, *De Septem Ordinibus Ecclesiae*: «...in benedictione cum episcopis consortes mysteriorum sunt» (ed. A. W. Kalf, Würzburg 1937, p. 45); S. Isidorus Hispalensis, *De Ecclesiasticis Officiis*, c. VII: «Praesunt enim Ecclesiae Christi et in confectione Corporis et Sanguinis consortes cum episcopis sunt, similiter et in doctrina populorum et in officio praedicandi» (*P.L.* 83, 787).

³⁴ Cfr. *Didascalia* II, 28, 4 (ed. F. X. Funk, p. 108); *Constitutiones Apostolorum* II, 28, 4; II, 34, 3 (ibid., pp. 109 et 117).

³⁵ *Const. Apost.* VIII, 16, 4 (ed. F. X. Funk I, p. 522, 13) cfr. *Epitome Const. Apost.* VI (ibid. II, p. 80 3-4); *Testamentum Domini*: «...da ei Spiritum gratiae, consilii, et magnanimitatis spiritum presbyteratus... ad coadiuvandum et gubernandum populum tuum in opere, in metu, in corde puro» (trad. I. E. Rahmani, Moguntiae 1899, p. 69). Item in *Trad. Apost.* (ed. B. Botte, *La Tradition Apostolique*, Münster i. W. 1963, p. 20).

³⁶ Cfr. *Num.* 11, 16-25.

³⁷ *Pont. Rom.*, «De Ordinatione Presbyteri», Praefatio; quae verba iam habentur in *Sacramentario Leoniano*, *Sacramentario Gelasiano* et *Sacramentario Gregoriano*. Similia inveniuntur in Liturgiis Orientalibus: cfr. *Trad. Apost.*: «...respice super servum tuum istum et impartire spiritum gratiae et consilii, praesbyteris ut adiuvet et gubernet plebem tuam in corde mundo sicuti respexisti super populum electionis tuae et praecepisti

Moisi ut elegeret praesbyteros quos replesti de spiritu tuo quod tu donasti famulo tuo» (ex antiqua versione latina Veronensi, ed. B. Botte, *La Tradition Apostolique de S. Hippolyte. Essai de reconstruction*, Münster i. W. 1963, p. 20); *Const. Apost.* VIII, 16, 4 (ed. F. X. Funk I, p. 522, 16-17); *Epit. Const. Apost.* 6 (ed. F. X. Funk II, p. 20, 5-7); *Testamentum Domini* (trad. I. E. Rahmani, Moguntiae 1889, p. 69); *Euchologium Serapionis XXVII* (ed. F. X. Funk, *Didascalia et Constitutiones* II, p. 190, lin. 1-7); *Ritus Ordinationis in ritu Maronitarum* (trad. H. Denzinger, *Ritus Orientalium* II, Würzburg 1863, p. 161). Inter Patres citari possunt: Theodorus Mopsuestenus, Theodoretus, *Quaestiones in Numeros*, XVIII (P.G. 80, 372 b).

³⁸ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 28; A.A.S. 57, 1965, p. 35.

³⁹ Cfr. Ioannes XXIII, Litt. Encycl. *Sacerdotii Nostri primordia*, 1 aug. 1959: A.A.S. 51, 1959, p. 576; S. Pius X, Exhortatio ad clerum *Haerent animo*, 4 aug. 1908: S. Pii X Acta, vol. IV, 1909, pp. 237 ss.

⁴⁰ Cfr. Conc. Vat. II, Decr. *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, 28 oct. 1965, nn. 15 et 16.

⁴¹ In iure conditio iam habetur Capitulum Cathedrale, tamquam Episcopi «senatus et consilium» (C.I.C. c. 391), vel eo deficiente, Coetus consultorum dioecesanorum (cfr. C.I.C. cc. 423-428). In votis tamen est talia instituta ita recognoscere, ut hodiernis adiunctis atque necessitatibus melius provideatur. Uti patet, huiusmodi Coetus Presbyterorum differt a Consilio pastoralis de quo in Decreto *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, 28 oct. 1965, n. 27, cui pertinet etiam laici, et cuius est tantummodo pervestigare quae ad pastoralia opera spectant. De Presbyteris ut consiliariis Episcoporum videri possunt *Didascalia* II, 28, 4 (ed. F. X. Funk I, p. 108); it. *Const. Apost.* II, 28, 4 (ed. F. X. Funk I, p. 109); S. Ignatius M., *Magn.* 6, 1 (ed. F. X. Funk, p. 234, 10-16); *Trall.* 3, 1 (ed. F. X. Funk, p. 234, 10-12); Origenes, *Adv. Celsum* 3, 30: Presbyteri sunt consiliarii seu βούλευταί (P.G. 11, 957 d, 960 a).

⁴² S. Ignatius M., *Magn.* 6, 1: «Hortor, ut in concordia Dei omnia peragere studeatis, episcopo praesidente loco Dei et presbyteris loco senatus apostolici, et diaconis mihi suavissimis concreditum habentibus ministerium Iesu Christi, qui ante saecula apud Patrem erat et in fine apparuit» (ed. F. X. Funk, p. 234, 10-13); S. Ignatius M., *Trall.* 3, 1: «Cuncti similiter reveantur diaconus ut Iesum Christum, sicut et episcopum, qui est typus Patris, presbyteros autem ut senatum Dei et concilium apostolorum: sine his ecclesia non vocatur» (*ibid.* p. 244, 10-12); S. Hieronymus, *In Isaiam*, II, 3 (P.L. 24, 61 A): «Et nos habemus in Ecclesia senatum nostrum, coetum presbyterorum».

⁴³ Cfr. Paulus VI, *Allocutio* ad Urbis curiones et quadragenarii temporis oratores in Aede Sixtina habita, die 1 martii 1965: A.A.S. 57, 1965, p. 326.

⁴⁴ Cfr. *Const. Apost.* VIII, 47, 39: «Presbyteri... absque sententia episcopi nihili peragant; ipse enim est, cui commissus est populus Domini et a quo de animabus eorum ratio poscetur» (ed. F. X. Funk, p. 577).

⁴⁵ Cfr. *Io.* 3, 8.

⁴⁶ Cfr. *Io.* 17, 23.

⁴⁷ Cfr. *Hebr.* 13, 16.

⁴⁸ Cfr. *Hebr.* 13, 16.

⁴⁹ Cfr. *Matth.* 5, 10.

⁵⁰ Cfr. *1 Thess.* 2, 12; *Col.* 1, 13.

⁵¹ Cfr. *Matth.* 23, 8. «Opus est deinde, ut ea re quod hominum pastores, patres et magistri esse cupimus, idcirco eorum fratres agamus» (Paulus VI, Litt. Encycl. *Ecclesiam suam*, 6 aug. 1964: A.A.S. 58, 1964, p. 647).

⁵² Cfr. *Eph.* 4, 7 et 16; *Const. Apost.* VIII, 1, 20: «Quin etiam neque episcopus in diaconos vel presbyteros se extollat, neque presbyteri in plebem; ex utriusque enim coetus compositio extat» (ed. F. X. Funk I, p. 467).

⁵³ Cfr. *Phil.* 2, 21.

⁵⁴ Cfr. *1 Io.* 4, 1.

⁵⁵ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 37: A.A.S. 57, 1965, pp. 42-48.

⁵⁶ Cfr. *Eph.* 4, 14.

⁵⁷ Cfr. Conc. Vat. Decr. *Unitatis redintegratio*, de oecumenismo, 21 nov. 1964: A.A.S. 57, 1965, pp. 90 ss.

⁵⁸ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 37: A.A.S. 57, 1965, pp. 42-53.

⁵⁹ *Hebr.* 7, 3.

⁶⁰ Cfr. *Luc.* 10, 1.

⁶¹ Cfr. *1 Petr.* 2, 25.

⁶² Cfr. *Act.* 20, 28.

⁶³ Cfr. *Matth.* 9, 36.

⁶⁴ *Pont. Rom.*, «De Ordinatione Presbyteri».

⁶⁵ Cfr. Conc. Vat. II, Decr. *Optatam totius*, de institutione sacerdotali, 28 oct. 1965, n. 2.

⁶⁶ «La voce di Dio che chiama si esprime in due modi diversi, meravigliosi e convergenti: uno interiore, quello della grazia, quello dello Spirito Santo, quello ineffabile del fascino interiore che la "voce silenziosa" e potente del Signore esercita nelle insondabili profondità dell'anima umana; e uno esteriore, umano, sensibile, sociale, giuridico, concreto, quello del ministro qualificato della Parola di Dio, quello dell'Apostolo, quello della Gerarchia, strumento indispensabile, istituito e voluto da Cristo, come veicolo incaricato di tradurre in linguaggio sperimentabile il messaggio del Verbo e del precetto divino. Così insegna con San Paolo la dottrina cattolica: *Quomodo audient sine praedicante...* *Fides ex auditu* (*Rom.* 10, 14 et 17)» (Paulus VI, *Allocutio*, habita die 5 maii 1965: *L'Osservatore Romano* 6v-1965, pag. 1).

⁶⁷ Cfr. Conc. Vat. II, Decr. *Optatam totius*, de institutione sacerdotali, 28 oct. 1965, n. 2.

⁶⁸ Hoc docent Patres, dum explicant verba Christi Petro: «Amas me?... Pasce oves meas» (*Io.* 21, 17): sic S. Ioannes Chrysostomus, *De sacerdotio* II, 1-2 (P.G. 47-48, 633); S. Gregorius Magnus, *Reg. Past. Liber*, P. I. c. 5 (P.L. 77, 19 a).

¹ Cfr. *2 Cor.* 12, 9.

² Cfr. Pius XI, Litt. Encycl. *Ad catholici sacerdotii*, 20 dec. 1935: A.A.S. 28, 1936, p. 10.

³ Cfr. *Io.* 10, 36.

⁴ Cfr. *Luc.* 24, 26.

⁵ Cfr. *Eph.* 4, 13.

⁶ Cfr. *2 Cor.* 3, 8-9.

⁷ Cfr. inter alia:

S. Pius X, Exhortatio ad clerum *Haerent animo*, 4 aug. 1908: *S. Pii X Acta* vol. IV, 1908, p. 237 ss.

Pius XI, Litt. Encycl. *Ad catholici sacerdotii*, 20 dec. 1935: A.A.S. 28, 1936, p. 5 ss.

Pius XII, Adhort. Ap. *Menti Nostrae*, 23 sept. 1950: A.A.S. 42, 1950, p. 567 ss.

Ioannes XXIII, Litt. Encycl. *Sacerdotii Nostri primordia*, 1 aug. 1959: A.A.S. 51, 1959, p. 545 ss.

⁸ Cfr. S. Thomas, *Summa Theol.* II-II, p. 188, a. 7.

⁹ Cfr. *Hebr.* 3, 9-10.

¹⁰ Cfr. *Act.* 16, 14.

¹¹ Cfr. *2 Cor.* 4, 7.

¹² Cfr. *Eph.* 3, 9.

¹³ Cfr. *Pont. Rom.*, «De Ordinatione Presbyteri».

¹⁴ Cfr. *Missale Romanum*, Oratio super oblata dominicae IX post Pentecosten.

¹⁵ «Quaelibet enim Missa, etsi a sacerdote privatim celebratur, privata tamen non est, sed actus Christi et Ecclesiae; quae quidem Ecclesia in sacrificio, quod offert, seipsam tamquam universale sacrificium discit offerre et unicam et infinitam redemptricem sacrificii Crucis virtutem universo mundo ad salutem applicat. Unaquaeque enim Missa quae celebratur, non pro aliquorum tantum sed pro totius etiam mundi salute offertur(....). Paternae igitur et enixe commendamus sacerdotibus, qui potissimum gaudium Nostrum et corona Nostra sunt in Domino, ut... quotidie digne et devote Missam celebrent» (Paulus VI, Litt. Encycl. *Mysterium fidei*, 3 sept. 1965: A.A.S. 57, 1965, pp. 761-762). Cfr. Conc. Vat. II, Const. *Sacrosanctum Concilium*, de Sacra Liturgia, 4 dec. 1963, nn. 26 et 27: A.A.S. 56, 1964, p. 107.

¹⁶ Cfr. *Io.* 10, 11.

¹⁷ Cfr. *2 Cor.* 1, 7.

¹⁸ Cfr. *2 Cor.* 1, 4.

¹⁹ Cfr. *1 Cor.* 10, 33

²⁰ Cfr. *Io.* 3, 8.

²¹ Cfr. *Io.* 4, 34.

²² Cfr. *1 Io.* 3, 16.

²³ «Sit amoris officium pascere dominicum gregem» (S. Augustinus, *Tract. in Io.* 123, 5: P.L. 35, 1967).

²⁴ Cfr. *Rom.* 12, 2.

²⁵ Cfr. *Gal.* 2, 2.

²⁶ Cfr. *2 Cor.* 7, 4.

²⁷ Cfr. *Io.* 4, 34; 5, 30; 6, 38.

²⁸ Cfr. *Act.* 13, 2.

²⁹ Cfr. *Eph.* 5, 10.

³⁰ Cfr. *Act.* 20, 22.

³¹ Cfr. *2 Cor.* 12, 15.

³² Cfr. *Eph.* 4, 11-16.

³³ Cfr. *Matth.* 19, 12.

³⁴ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 42: A.A.S. 57, 1965, pp. 47-49.

³⁵ Cfr. *1 Tim.* 3, 2-5; *Tit.* 1, 6.

³⁶ Cfr. Pius XI, Litt. Encycl. *Ad catholici sacerdotii*, 20 dec. 1936: A.A.S. 28, 1936, p. 28.

³⁷ Cfr. *Matth.* 19, 12.

³⁸ Cfr. *1 Cor.* 7, 32-34.

³⁹ Cfr. *2 Cor.* 11, 2.

⁴⁰ Cfr. Conc. Vat. II, Const. dogm. *Lumen gentium*, 21 nov. 1964, nn. 42 et 44: A.A.S. 57, 1965, pp. 47-49 et 50-51; Decretum *Perfectae caritatis*, de accommodata renovatione vitae religiosae, 28 oct. 1965, n. 12.

⁴¹ Cfr. *Luc.* 20, 35-36; Pius XI, Litt. Encycl. *Ad catholici sacerdotii*, 20 dec. 1935: A.A.S. 28, 1936, pp. 24-28; Pius XII, Litt. Encycl. *Sacra Virginitas*, 25 mart. 1954: A.A.S. 46, 1954, pp. 169-172.

⁴² Cfr. *Matth.* 19, 11.

⁴³ Cfr. *Io.* 17, 14-16.

⁴⁴ Cfr. *1 Cor.* 7, 31.

⁴⁵ *Conc. Antioch.*, can. 25: Mansi 2, 1328; *Decretum Gratiani*, c. 23, C. 12, q. 1 (ed. Friedberg I, pp. 684-685).

⁴⁶ Hoc intellegitur praesertim de iuribus et consuetudinibus in Ecclesiis Orientalibus vigentibus.

⁴⁷ *Conc. Paris.*, a. 829, can. 15: *M.G.H.*, Sect. III, *Concilia*, t. 2, pars 6, 622; *Conc. Trid.*, Sess. XXV, *de reform.*, cap. 1.

⁴⁸ Cfr. *Ps.* 62, 11 Vg 61.

⁴⁹ Cfr. *2 Cor.* 8, 9.

⁵⁰ Cfr. *Phil.* 4, 12.

⁵¹ Cfr. *Act.* 2, 42-47.

⁵² Cfr. *Luc.* 4, 18.

⁵³ Cfr. *C.I.C.*, can. 125 ss.

⁵⁴ Cfr. *Conc. Vat. II*, Decr. *Perfectae caritatis*, de accommodata renovatione vitae religiosae, 28 oct. 1965, n. 6; Const. dogm. *Dei verbum*, de Divina Revelatione, 18 nov. 1965, n. 21.

⁵⁵ Cfr. *Conc. Vat. II*, Const. dogm. *Lumen gentium*, 21 nov. 1964, n. 65: A.A.S. 57, 1965, pp. 64-65.

⁵⁶ *Pont. Rom.*, «De Ordinatione Presbyteri».

⁵⁷ Cfr. *Conc. Vat. II*, Const. dogm. *Dei verbum*, de Divina Revelatione, 18 nov. 1965, n. 25.

⁵⁸ Hic cursus idem non est ac cursus ille pastoralis, statim post ordinationem perficiendus, de quo in Decreto *Optatam totius*, de institutione sacerdotali, 28 oct. 1965, n. 22.

⁵⁹ Cfr. *Conc. Vat. II*, Decr. *Christus Dominus*, de pastoralis Episcoporum munere in Ecclesia, 28 oct. 1965, n. 16.

⁶⁰ Cfr. *Matth.* 10, 10; *1 Cor.* 9, 7; *1 Tim.* 5, 18.

⁶¹ Cfr. *2 Cor.* 8, 14.

⁶² Cfr. *Phil.* 4, 14.

¹ Cfr. *Io.* 3, 16.

² Cfr. *1 Petr.* 2, 5.

³ Cfr. *Eph.* 2, 22.

⁴ Cfr. *Pont. Rom.* «De Ordinatione Presbyteri».

⁵ Cfr. *Eph.* 3, 9.

⁶ Cfr. *Col.* 3, 3.

DISPOSITIONES SUMMI PONTIFICIS CIRCA IEIUNIUM ET ABSTINENTIAM*

Quam ob rem ea quae sequuntur declarantur atque statuntur:

I. — § 1. Omnes fideles paenitentiam agere ex lege divina tenentur.

§ 2. Quae vero ex lege ecclesiastica in re servanda praecipiuntur, sequentibus normis ab integro ordinantur.

II. — § 1. Tempus Quadragesimale suam indolem paenitentialem retinet. Dies vero paenitentiae, *obligatorie* in tota Ecclesia servandi, sunt singulae sextae feria et feria quarta Cinerum, vel, pro diversitate Rituum, primus dies Magnae Quadragesimae; eorum substantialis observantia graviter tenet.

§ 2. Salvis facultatibus, de quibus in nn. VI et VIII, ad paenitentiam his diebus agendam, abstinencia servetur singulis sextis feriis, nisi sint dies festi de praecepto; abstinencia vero et ieiunium, feria quarta Cinerum, vel pro diversitate Rituum, primo die Magnae Quadragesimae, et feria sexta in Passione et Morte Christi Iesu.

III. — § 1. Abstinentiae lex vetat carne vesci, non autem ovis, lacticiniis et quibuslibet condimentis etiam ex adipe animalium.

§ 2. Lex ieiunii praescribit, ut nonnisi unica per diem comestio fiat; sed non vetat aliquid cibi mane et vespere sumere,

* The dispositive part of the new law is given to our readers here. The whole document will be published in the next issue.

servata tamen circa ciborum quantitatem et qualitatem probata locorum consuetudine.

IV. — Lege abstinenciae ii tenentur, qui decimum quartum aetatis annum expleverint; lege vero ieiunii astringuntur omnes ab expleto vicesimo primo aetatis anno ad inceptum sexagesimum. Quod ad eos autem spectat qui minoris sunt aetatis, singulari studio curent animorum pastores atque parentes, ut ii ad genuinum paenitentiae sensum informantur.

V. — Abrogatis omnibus privilegiis atque indultis sive generalibus sive peculiaribus, hisce normis nihil immutatur neque de votis cuiuslibet personae physicae vel moralis, neque de constitutionibus ac regulis cuiusvis Religionis vel Instituti approbati.

VI. — § 1. Ad normam Decreti conciliaris *Christus Dominus*, de pastoralis Episcoporum munere, n. 38, 4, ad Conferentias Episcopales pertinet:

a) iusta de causa, dies paenitentiae transferre, habita semper ratione quadragesimalis temporis;

b) alias formas paenitentiae, praesertim opera caritatis et exercitationes pietatis, in totum vel ex parte pro abstinencia et ieiunio substituere.

§ 2. Quae hac de re statuerint, Conferentiae Episcopales Apostolicae Sedi, notitiae causa, renuntient.

VII. — Firma facultate, quae singulis Episcopis competit, dispensandi ad normam eiusdem Decreti *Christus Dominus*, n. 8, b, etiam parochus, iusta de causa et servatis Ordinariorum praescriptionibus, potest concedere sive singulis fidelibus, sive singulis familiis, dispensationem aut commutationem abstinenciae et ieiunii in alia pia opera; idque potest etiam Superior Religionis aut Instituti clericalis, quoad proprios subditos.

VIII. — In Ecclesiis Orientalibus, ad Patriarcham cum Synodo, vel ad supremam cuiusvis Ecclesiae Auctoritatem cum Concilio Hierarcharum ius pertinet determinandi dies ieiunii et abstinenciae, ad normam Decreti conciliaris *De Ecclesiis Orientalibus Catholicis*, n. 23.

§ 2. Omnibus vero fidelibus magnopere commendatur, ut christiano paenitentiali sensu animum sincere imbuant, quo aptius ad paenitentiae et caritatis opera incitentur.

IX. — § 1. Valde optandum est ut Episcopi, ceterique animorum pastores, praeter frequentiore usum Sacramenti Paenitentiae, extraordinaria paenitentiae opera, expiationis aut impetrationis causa, praesertim tempore Quadragesimae, sedulo promoveant.

§ 2. Omnibus vero fidelibus magnopere commendatur, ut christiano paenitentiali sensus animum suum sincere imbuant, quo aptius ad paenitentiae et caritatis opera incitentur.

X. — § 1. Haec praescripta, quae, praeter consuetudinem, per acta diurna, quibus *L'Osservatore Romano* est index, promulgantur, vigere incipient a feria IV Cinerum huius anni, hoc est a die XXIII huius mensis.

§ 2. Ubi vero hucusque viguerunt peculiaria privilegia et indulta sive generalia, sive particularia cuiusvis generis, ibi concessa censeatur vacatio legis sex mensium a die promulgationis.

Nostra haec statuta et praescripta nunc et in posterum firma et efficacia esse et fore volumus, non obstantibus, quatenus opus sit, Constitutionibus et Ordinationibus Apostolicis a Nostris Decessoribus editis, ceterisque praescriptionibus etiam peculiari mentione et derogatione dignis.

Datum Romae, apud S. Petrum, die XVIII mensis Februarii, anno MDCCCCLXVI, Pontificatus Nostri tertio.

PAULUS PP. VI

(Ex Const. Apost. PAULI PAPAE VI "PAENITEMINI").

ALLOCUTIO SUMMI PONTIFICIS

AD PARTICIPANTES «CONVENTUM DE POPULARIBUS INTERPRETATIONIBUS TEXTUUM LITURGICORUM»

Occasione celebrationis «Conventus de popularibus interpretationibus textuum liturgicorum», Beatissimus Pater, die 10 novembris 1965, benignissime dignatus est peculiari Audientia excipere magnam familiam liturgicam per totum orbem diffusam et operantem, nempe: Em.mos et Exc.mos Patres «Consilii» Sodales, Exc.mos Praesides Commissionum liturgicarum nationalium, una cum sacerdotibus et laicis Romae coadunatis ad praedictum Conventum participandum.

Em.mus Card. Iacobus Lercaro, «Consilii» Praeses, Beatissimo Patri omnium filialem devotionem et amorem expressit atque voluntatem «Ecclesiae servitio se vovere, et operam et vires et scientiam et artem insumere, absque cunctatione, nulli parcentes labori, ut sacra ac divina liturgia, in qua Maiestati divinae omnis honor et gloria ascendit et animabus fons aperitur perennis sanctitatis, etiam in hodiernis adiunctis, novam ac multicolorem vestem induens linguarum vernacularum, integram suam servet interioritatem et intrinsecum valorem praeclarissimi operis sanctificantis; sicque vivam pro hominibus vivis sese exhibeat, ut tota familia Dei ad superna elevata, sacrificio mundo et immaculato in sancta Ecclesia incessabiliter oblato, sanctificetur et alatur».

Deinde Summus Pontifex electi coetui suam Allocutionem amabiliter direxit.

Venerabiles Fratres ac dilecti filii,

Vos omnes qui, pro mandato munere operam dantes liturgicis textibus in vulgares sermones convertendis, hos dies Romae estis congregati, ut de rebus, quae vestra maxime intersunt, una tractetis et disceptetis, ex animo iubemus salvere. Romam, ad Petri sedem, rediistis, unde totum opus, ad quod alacres incumbitis, id est renovatio Sacrae Liturgiae, praesertim quod ad populi participationem attinet, initium sumpsit. Ad fontem estis reversi, unde aquas limpidas et salubres hauriretis.

Probamus sane propositum eiusmodi Conventus agendi, nam versio textuum illorum in vernaculas linguas est res tantae prudentiae, tanti momenti, tantae difficultatis, ut solum collatis consiliis inter omnes, ad quos pertinet, utiliter expediri videatur, utque non cuiusvis arbitrio relinqui possit et ea de causa opus expectationi Ecclesiae et fidelium fortasse non respondeat.

Quantae molis id negotium esset, expertus est ipse Sanctus Hieronymus, in hac arte facile peritissimus; ait enim: «Si ad verbum interpreter, absurdum resonat; si ob necessitatem aliquid in ordine et in sermone mutavero, ab interpretis videbor officio recessisse» (*Interpret. Chron. Euseb. Pamph., Praef.*; P.L. 27, 35).

Ut vobis cunctis persuasum est, nequaquam reapse tot sunt liturgiae quot sunt sermones, quibus Ecclesia in sacris ritibus utitur, sed una et eadem est ac manet vox Ecclesiae divina mysteria celebrantis et Sacramenta administrantis, licet linguarum varietate exprimatur.

Eo autem quod haec sollicita Mater, per magisterium Oecumenici Concilii Vaticani Secundi, filios suos vocavit, ut, sui muneris in Corpore Christi conscii, liturgicas preces et actiones naviter participarent, atque eam ob rem textus, antiquitate, pietate, pulchritudine, diuturno usu venerabiles, in patrios eorum sermones illa sivit converti, manifestum est summum officium et gravissimum onus eorum, qui eosdem textus interpretantur. Versiones, quae ante promulgatam Constitutionem de Sacra Liturgia hic atque illic editae erant, eo pertinebant, ut fideles ritus lingua Latina celebratos intellegerent; erant videlicet subsidia populi, veteris huius linguae ignari. Nunc autem versiones factae sunt partes ipsorum rituum, factae sunt vox Ecclesiae.

Etsi sermo vulgaris, cui nunc locus est in Sacra Liturgia, omnium, etiam parvulorum et rudium, captui debet esse accommodatus, semper tamen, ut probe nostis, dignus sit oportet rebus celsissimis, quae eo significantur, diversus a cotidiana loquendi consuetudine, quae in viis et foris viget, talis, ut animi sensus tangat et corda Dei amore inflammet. Neque eadem est, ut patet, lingua, qua interpretes reddere debent locos e Sacra Scriptura, verbum divinum continente, depromptos, orationes, hymnos. Qui igitur huic se dant operi, callere debent et linguam Latinam christianam et sermonem vulgarem, qui cuiusque est proprius. Musicae etiam artis est interpretibus ratio habenda atque adeo verba, quae canuntur, modulatonem, secundum indolem et naturam cuiusque gentis, ita aptentur oportet, ut animi ope canticorum facilius et ardentius Deo adhaereant.

Itaque acri ingenio et impigro studio curae omnes eo intenduntur, ut communitas liturgica possit probare vestem elocutionis, mundam singulisque partibus congruentem, et «pulchrum intrinsecus rerum corpus invenire» (cfr. S. Hieron.; op cit.; 36). Quodsi venustas et ubertas Romani eloquii, quo per saeculorum decursum in Ecclesia Latina Deo est supplicatum ac tributum laudis gratiarumque actionis persolutum, propter utilitates pastores sunt ex parte amissae, tamen vestra opera, sapienti ac diligenti, non dissimilis nitor orationis et sententiarum gravitas in versionibus textuum liturgicorum splendescant.

Hac insuper oblata occasione impellimur, ut paterno animo omnes, ad quos spectat, de rebus nonnullis moneamus, quae non ad interpretandi officium et artem sed ad usum potius pertinent.

Imprimis videtur esse in memoriam revocanda norma, a Dilecto Filio Nostro Iacobo Cardinali Lercaro, Consilii ad exsequendam Constitutionem de Sacra Liturgia sedulo Preside, huius nomine edita per epistolam die sexta decima mensis octobris anno millesimo sexagesimo quarto datam, qua quidem norma cautum est, ut, quod attinet ad linguam vernaculam in Liturgiam inducendam, transitus ad novam rerum condicionem per gradus et cum prudentia fieret, ac praecipue ut in regionibus, ubi una eademque lingua viget, unitas textuum liturgicorum servaretur atque adeo multiplex interpretatio, quae gravitati ac dignitati illorum officeret, vitaretur.

Cum praeterea Sacra Liturgia universa moderationi Hierarchiae sit obnoxia (cfr. *Const. de Sacra Lit.*, art. 22, §§ 1-2; A.A.S. LVI, 1964, p. 106), omnes, sive singuli, sive coetus, sive praecipue in Nationibus instituta rei liturgicae accurandae et

provehendae, sive commentarii, quibus idem est propositum, in unaquaque regione plane pendeant ex Hierarchia. Competentis auctoritatis est huiusmodi arctioris necessitudinis vincula definire de iisque statuere. Summo igitur studio est annitendum, ut hac etiam in re omnium sit una voluntas, una actio, quemadmodum unus est finis, ad quem contenditur, una perfectionis imago, quae mentibus obversatur et ad quam assequendam tot fiunt conatus.

Est demum animadvertendum textus liturgicos, a competendi auctoritate approbatos et ab Apostolica Sede confirmatos, tales esse, ut religiose debeant servari. Nemini ergo licet eos ad suum arbitrium mutare, minuere, amplificare, omittere. Quodsi Ecclesia in re liturgica Matrem se praebet benignam ac liberalem, ut filii sui sacros ritus «actuose, conscie, pie» queant participare, tamen ea, quae legitime sunt constituta, iam vim habeant legum ecclesiasticarum, quibus e conscientiae officio omnes obsequi debent; idque vel magis, cum de legibus agatur, quibus actio omnium sanctissima regitur.

Neque ulli licet experimenti caua res novas in Liturgiam inducere, quod in grave damnum cedere potest divini cultus vel Christifidelium; siquidem ad normam Constitutionis de Sacra Liturgia (cfr. art. 40, 2; A.A.S. cit., p. 111) unius Apostolicae Sedis est huiusmodi experimenta permittere.

Haec habuimus, Venerabiles Fratres ac dilecti filii, quae ad vos, interpretes Ecclesiae in sacris ritibus iubilantis, supplicantis, docentis, diceremus; ac vota suscipimus, ut perarduum sed nobilissimum opus, ingenio ac diligentiae vestrae creditum, ad Dei gloriam atque in veram utilitatem verumque profectum vertat populi Dei. Cuius rei auspex sit Apostolica Benedictio, quam vobis, coram adstatis, et cunctis sociis vestris libenter in Domino impertimus.

LOCAL HIERARCHY

BEATISSIME PATER

De voto Excellentissimorum ac Reverendissimorum fratrum in coetu Episcoporum Insularum Philippinarum humiliter has litteras Sanctitati Vestrae peramanter mitto.

Per quam feliciter conclusio Oecumenico Concilio, et jam ab Urbe discessuri, nos Archiepiscopi et Episcopi, Insularum Philippinarum sacram Hierarchiam constituentes, ad pedes Sanctitatis Vestrae humiliter provolvimus et gratulabundi pergratique animi sensus pandere excupimus.

Mira viderunt oculi nostri, mira audierunt aures nostrae, quae cita non delebit memoria; mirabilia ideo nos canere non nisi manet. Mirabilia de Ecclesia sancta Dei, quae vultu revirescenti universo orbi innotuit et quasi sponsa ornata monilibus suis apparuit; mirabilia de Apostolica Sede quae, Spiritu Sancto ducta, sacrosanctam Oecumenicam Synodum Vaticanan secundam voluit, praeparavit et sapienter provexit; mirabilia de Beatissimo et amatissimo Patre, qui pervigili prudentique manu Petri naviculam suaviter ac fortiter rexit in extraordinario hoc quadriennali eventu, universis hominibus navitatis, insomnis studii sapientiaeque illustre praebens exemplum.

Nostras atque nostrarum Ecclesiarum fidelium maximas ideo reddimus ex corde grates, quas ut paterne Sanctitas Vestra accipiat enixe rogamus.

Ad nostras—quae arcano Dei consilio contigerunt—sedes reversuris, nobis simul cordi est erga Petri Cathedram et Sanctitatem Vestram filialem devotionem fidelitatemque iterum ite-

rumque imo ex animo concinere, profitentes nulli nos parsuros labori ut in nobis concreditus dominicis gregibus amplissimi illi spirituales fructus maturescant, quorum percipiendorum causa in Oecumenico Concilio tot tantique insumpti sunt labores. Illi scilicet fructus, quos Sanctitas Vestra pluries docuit: "firmissima voluntas Christum Crucifixum imitandi, studium Regni Dei amplificandi" pauperes et egenos praecipue evangelizandi, monentes eorum primam esse christianam beatitudinem.

Dignetur Sanctitas Vestra humilia haec nostra voto suscipere, quibus flagrantia addimus omina ardentibus precibus roborata, ut benignissimus Christus Dominus Suae amplissimae gratiae donis Vicarium Suum repleat cumulate, amantissimis filiis et universo orbi diutissimi incolumen servet.

Implorantes Apostolicam Benedictionem nos addictissimos profiteamur.

In Christo Jesu, nomine coetus Episcoporum Philippinarum.

Romae, die octava Decembris, 1965.

SECRETARIA DI STATO
DI SVA SANTITA
N. 59301

DAL VATICANO
4 Januarii 1966

Em.me ac Rev.me Domine,

Religionis studium, quo Insularum Philippinarum Sacri Pastores in exemplum afficiuntur, haud semel Beatissimus Pater expertus est; id autem peculiari modo eluxit in communibus litteris, quas vos, post conclusum Concilium Oecumenicum Vaticanum II, Ipsi reverenter misistis.

Laudanda sane est vestra in hanc Apostolicam Sedem pietas, ad quam post tantum celebratum eventum impensiore obsequio oculos animosque vestros convertere voluistis. At non minorem attulit Ipsi solacii causam egregia voluntas, qua permovemini, ut inter vestros greges amplissimi illi spirituales fructus mature-scant, quorum percipiendorum causa in Oecumenico Concilio tot tantique insumpti sunt labores. In quibus quidem propositis vestris Vicarius Christi videt quasi pignus esse positum reflo-rescentis christianae vitae in Natione ista, quam Ipse tantopere diligit eamque vult omnibus hodiernis apostolatus muniri praesi-diis.

Quapropter de exhibitio obsequio gratias agit maximas Augustus Pontifex, qui per me vos certiores facit pastora-lem navitatem vestram flagrantibus votis paternaque Sua benevolen-tia prosequi.

In caelestium autem gratiarum auspicium inque caritatis
Suae testimonium Beatissimus Pater vobis et clero populoque
uniquique vestrum commissis Apostolicam Benedictionem per-
manenter impertit.

Interea, magna qua par est observantia permaneo.

Eminentiae Tuae addictissimus

A. J. Card. CICOGNANI

Em.mo ac Rev.mo DOMINO
D.o Card. RUPHINO J. SANTOS
Archiepiscopo Manilensi

DECREE OF THE PHILIPPINE HIERARCHY ON THE USE OF VERNACULAR IN THE LITURGY

The Bishops of the Philippines during their annual meeting in Manila from January 31 to February 4 promulgated a decree on the use of the vernacular in the Philippines.

This decree which was previously given on January 31, 1965, completes another decree approved in January 1964. It allows the use of the vernacular in the Mass from the beginning up to the Sanctus, inclusive, and from the Pater Noster to the end.

Moreover, vernacular is to be used in the administration of the sacraments and sacramentals, except in some parts of the ritual for the ordination of priests and the consecration of Bishops.

DECREE OF PROMULGATION

By these present We promulgate our Decree on the use of the vernacular in the Liturgy given on January 31, 1965, as approved by the *Consilium For The Implementation Of The Constitution On Sacred Liturgy*. It will be in force from this date, taking always into account what is prescribed in Article 22, paragraph 1 of the Constitution on Liturgy 1.

Given in Manila, on February 4, 1966.

For the Hierarchy of the Philippines,

JULIO R. ROSALES
Archbishop of Cebu
President, Catholic
Welfare Organization

TEXT OF THE DECREE

(The Bishops of the Philippines assembled for their annual meeting in Baguio City, on January 1965, approve:)

1. The translation into the vernacular of the parts of the Holy Mass as follows:
 - a) the Lessons, Epistle and Gospel, as well as the Prayer of the faithful;
 - b) the Kyrie, Gloria, Creed, Sanctus-Benedictus, Agnus Dei and the antiphons at the Introit, Offertory, and Communion, including the chants that occur between the lessons;
 - c) the acclamations, salutations, and dialogue formulas, together with the formulas at the Communion of the faithful: Ecce Agnus Dei, Domine non sum dignus, and Corpus Christi and the Lord's Prayer with its introduction and embolism;
 - d) the Confiteor—Misereatur — Indulgentiam;
 - e) the Collect, Oratio super oblata and Post-communion;
 - f) the Preface and its preceding dialogue;
 - g) the Last Blessing and *Ite Missa est*.
2. The translation into the vernacular of the rite during Good Friday and Holy Saturday, except the Canon.
3. The use of the vernacular in the entire administration of the Sacraments and Sacramentals, as well as the vernacular versions of the ritual, excepting, however, the rite of the Holy Orders in which the part for the vernacular has already been prescribed by the Holy See.
4. The vernacular referred to above are: Tagalog, Spanish (as approved by the Spanish Hierarchy), English (as approved by the North American Hierarchy), Cebuano, Ilocano, Pangasinan, Iligaynon, Pampango, Bicolano and Samareño.

5. The use of the Spanish and English versions of breviary as approved by the Holy See for use in Spain and the United States of America, in accordance with Decree No. 101, par. 1 of the Constitution on Sacred Liturgy.
6. Those new vernacular versions which have been approved by the regional Bishops authorized by the Episcopal Conference must now be submitted to the Holy See for confirmation, as required by No. 30 (b), of the Instruction.
7. Those jurisdictions whose vernacular versions have not yet been finished, may, for the present, avail of the vernacular Missals the people are using.

TEXT OF THE APPROVAL GIVEN BY THE HOLY SEE
Prot. n. 3674/65

Philippines

The decrees for implementation of the Constitution on Sacred Liturgy in the Philippines, given by their Excellencies the Bishops of this nation assembled from January 27 to 30, 1965, are hereby willingly approved or confirmed by us according to the faculties granted to this Consilium by the Supreme Pontiff Paul VI, inasmuch as these decrees require approval or confirmation of the Holy See.

I. The vernacular is permitted:

1. In sung or recited Masses celebrated in the presence of the people:
 - a) in the readings, epistle and gospel;
 - b) in the common prayer or prayer of the faithful;
 - c) in the chants of the Ordinary of the Mass, i.e., Kyrie, Gloria, Credo, Sanctus-Benedictus and Agnus Dei;
 - d) in the chants of the Proper of the Mass, i.e., in

antiphons at the Introit, Offertory and Communion with their psalms and in the chants between the readings;

- e) in acclamations, greetings and dialogue formulas;
 - f) in the Lord's Prayer with its introduction and embolism;
 - g) in the formulas for the Communion of the faithful;
 - h) in the Collect prayer over the offering and prayer over the people;
 - i) in the Preface.
2. In the administration of sacraments and sacramentals:
- a) in the rites of Baptism, Confirmation, Penance, Matrimony, Anointing of the Sick, including the essential formula and in the distribution of Holy Communion outside the Mass.
 - b) in conferring Holy Orders; in the allocutions at the beginning of each ordination or consecration, in the examination of the elect in the episcopal and in the admonitions;
 - c) in the office of Good Friday in the passion and death of the Lord, in the paschal vigil and in other sacramentals found in the missal and in the Roman ritual;
 - d) in funerals.

II. Regarding vernacular translations, these texts are provisionally confirmed.

1. English

- a) In the celebrations of the Mass: the small missals called "Maryknoll Missal", "St. Joseph Missal", "St. Andrew's Missal", "Marian Missal".

- b) In the recitation of the Divine Office by the clergy: "The Hours of the Divine Office in English and Latin", edited by the Benedictine monks of Collegeville.
- 2. Other languages: Those texts confirmed by particular decrees.

Contrariis quibuslibet minime obstantibus.

Vatican City, September 25, 1965

JACOBUS CARD. LERCARO
Praeses

A. BUGNINI, C.M.
a secretis

NORMS ON THE USE OF CLERICAL ATTIRE IN THE PHILIPPINES

1. Aside from the traditional cassock, the clerical garb approved in the Philippines, under the circumstances herein described, consists of:

A pair of long pants and coat of dark or white color but of light material. To be distinctively clerical, these should be worn with a white Roman collar over a thin black or white *rabato* (vest) that falls from the neckline to such length as would cover the undershirt (American clergyman's suit).

2. It is the exclusive right of the local Ordinary to allow the use of this clergyman's attire in his diocese.

Religious priests, except when wearing the habit proper to their Order or Congregation, as well as secular priests should abide by the regulations of the local Ordinary, in consonance with Canons 136 §1 and 592,¹: Decrees Nos. 37-38 of the First Plenary Council of the Philippines.²

¹ C. 136, §1: "All clerics shall wear a becoming ecclesiastical dress according to the lawful customs of the locality and prescriptions of the Ordinary of the place..."

C. 592: "The common obligations of clerics, as laid down in can. 124-142, also bind all religious, unless it appears otherwise for the context of the law or from the nature of the case."

² Decree n. 37: "We order all priests and all the rest of the clergy, even those who have received only the tonsure, to wear the cassock, which

3. It is hereby made clear that adoption of the new clergyman's attire, that may be used aside from the traditional cassock, is not obligatory in any circumstances.

In the rectory or in the convent, the cassock should remain the ordinary attire of every priest. (cfr. Decree No. 38 of the First Plenary Council).

4. The clergyman's garb may be used for the sake of convenience, but never in performing a religious function, rite or ceremony, in which case the cassock with the other prescribed vestments must always be used.

is popularly known as the *sotana*, in public and in private, according to the norms given by the Ordinary of the place."

Decree n. 38: "We severely prohibit all clerics from appearing dressed in lay attire, be it on a journey or while staying at home—before the people or those who come to their houses.

"Still the Ordinaries of places can with caution and prudence dispense from this law, as often as it is a question of journeys on foot or horseback which have to be made in the country or mountainous districts, when the use of the cassock proves very inconvenient.

"Moreover, it can be allowed clerics to take off the cassock for a time during games, provided that there is no question of public performances and that they otherwise maintain modesty and avoid scandal."

STATEMENT OF THE HIERARCHY OF THE PHILIPPINES

APPEAL FOR WORLD PEACE

Aware of the unaccountable sufferings, anxieties and deaths caused by the long-drawn war in Vietnam, and of the ever present threat of its proliferation, the consequences of which could be the extinction of countless peoples on earth, the Philippine Catholic Hierarchy, assembled in Annual Conference, January 31 to February 5, 1966, wishes to make known its pledge of complete support and fervent adhesion to the "offensive for peace" being championed by His Holiness, Pope Paul VI.

The Philippine Bishops wish to express sincerest gratitude to the Holy Father for his war against war he had intensified no less than at the hall of the United Nation, and is relentlessly pursuing, as evidenced by his recent letter to Secretary General U Thant of the United Nations, whereby he appealed for a Disarmament for Peace at the Geneva Conference, and by his crusading action in favor of an arbitration by neutral nations for a peace in Vietnam.

The Philippine Catholic Hierarchy, therefore, implores all its countrymen, as it enjoins all the faithful to offer to the Prince of Peace special prayers, coupled with acts of mortification, humbly begging for mercy and forgiveness for our sins and for the true blessings of peace in our country, in Southeast Asia and in the whole world—a peace which only God can give.

For the Catholic Hierarchy of the Philippines:

LINO R. GONZAGA, D.D.

Bishop of Palo

President, Catholic Welfare Organization

Manila, Philippines

February 5, 1966

CATHOLIC WELFARE ORGANIZATION

— 1 9 6 6 —

ADMINISTRATIVE COUNCIL

Bishop Lino R. Gonzaga	<i>President</i>
Archbishop Teopisto V. Alberto	<i>Vice-President</i>
Archbishop Juan C. Sison	<i>Member</i>
Bishop William Brasseur, CICM	<i>Member</i>
Bishop Antonio F. Frondosa	<i>Member</i>
Bishop Hernando Antiporda	<i>Treasurer</i>
Bishop Mariano G. Gaviola	<i>Secretary-General</i>
Msgr. Benjamin L. Etruiste	<i>Assistant Secretary-General</i>

The Administrative Council carries out the decisions and mandate of the Bishops' Conference; directs the Office of the Secretary-General, of the departments and other agencies of the Organization; prepares the agenda for plenary sessions; works with the Episcopal Commissions.

Central Commission for the Implementation of the Decrees and Conclusions of the II Vatican Ecumenical Council

Rufino J. Cardinal Santos	<i>Chairman</i>
Archbishop Julio R. Rosales	<i>Member</i>
Archbishop Juan C. Sison	<i>Member</i>

Archbishop Luis del Rosario	<i>Member</i>
Bishop William Brasseur	<i>Member</i>
Bishop Lino R. Gonzaga	<i>Member</i>
Bishop Gerard Mongeau	<i>Member</i>
Bishop Cornelius de Wit	<i>Member</i>
CWO Secretary-General	<i>Member</i>

This newly created vital Commission, headed no less than by His Eminence Cardinal Santos, is the national coordinating body of all post-conciliar Commissions, to be patterned after the decree of His Holiness Paul VI in his Apostolic Letter "Finis Concilio Oecumenico Vaticano II", issued on January 3, 1966.

This Commission will also undertake the compilation of all the Vatican Council decrees and conclusions directly or indirectly involving national episcopal conferences; the strengthening and expansion of the CWO General Secretariate, including the integration therewith of the corresponding Secretariate of the Association of Major Religious Superiors of Men in the Philippines; and it will study the possible employment of the services of competent laymen at the said Office.

Realizing the importance and widening extension in scope of both the Lay Apostolate and Catholic Action, and of the Social Action and Apostolate, the Philippine Hierarchy has also decided at its recently concluded Annual Meeting to create two distinct Episcopal Commissions (in the past there had been only one Commission for both), as follows:

Episcopal Commission on Catholic Action

Archbishop Teopisto V. Alberto	<i>Chairman</i>
Bishop Artemio G. Casas	<i>Member</i>
Bishop Antonio Ll. Mabutas	<i>Member</i>
Bishop Vicente P. Reyes	
(CAP National Director)	<i>Member (ex-officio)</i>

Episcopal Commission on Social Action and Apostolate

Bishop Antonio F. Frondosa	<i>Chairman</i>
Bishop Cornelius de Wit, MHM	<i>Member</i>
Rt. Rev. Msgr. Xavier Labayen	<i>Member</i>

The other Episcopal Commissions are the following:

Education and Religious Instruction

Bishop William Brasseur, CICM	<i>Chairman</i>
Bishop Alejandro Olalia	<i>Member</i>
Bishop Gerard Mongeau, OMI	<i>Member</i>
Msgr. Benjamin L. Etruiste	<i>Secretary</i>

Seminaries

Archbishop Juan C. Sison	<i>Chairman</i>
Archbishop Julio R. Rosales	<i>Member</i>
Bishop Clovis Thibault, p.m.e.	<i>Member</i>

Missionary Activity

Archbishop Juan C. Sison	<i>Chairman</i>
Bishop William Duschak, S.V.D.	<i>Member</i>
Bishop Juan B. Velasco, O.P.	<i>Member</i>

TELEGRAM TO THE HOLY FATHER

BEATISSIME PATER

PHILIPPINARUM EPISCOPI ANNUA CONFERENTIA JUNCTI TE CHRISTI VICARIUM SALUTANT BENEDICTIONEM IMPLORANTES. DECRETA VATICANI SECUNDI CONCILII CITIUS CERTIUSQUE IMPLENDA TE DUCE RESUMUNT GRATISSIMA ACTI MEMORIA BENEFICIORUM PRAEDILECTIONUMQUE QUIBUS TU IPSOS ROMAE DEGENTES PERFUDISTI. IMMO DOMUM QUIQUE FELICITER REVERSUS ARTOCREAS SUSCEPIT PATERNAE TUAE SOLLICITUDINIS PIGNUS. JESUCHRISTI ANIMARUM NOSTRARUM PASTORIS CURAS PATRIS LUMINIBUS NOVO VIGORE RESUMENTES BENEDICTIONEM TUI EJUSDEM VICARII EXORAMUS.

AD PEDES TUAE SANCTITATIS PROVOLUTI

EMMO CARDINALI RUFINO SANTOS
ARCHBISHOP'S HOUSE MANILA

DILECTISSIMIS INSULARUM PHILIPPINARUM EPISCO-
PIS ESTIC TE PRAESIDE ANNUAE CONFERENTIAE
CAUSA CONGREGATIS AUGUSTUS PONTIFEX SUAVIS-
SIME AFFECTUS COMMUNI TELEGRAPHICO NUNTIO
GRATIAS AGIT PLURIMAS MAGNIQUE AESTIMANS
PROPENSISSIMAM DECLARATAM VOLUNTATEM ENI-
XAS AD CAELUM PRECES EXTOLLIT UT VESTRIS COE-
TIBUS ADSIT SPIRITUS DOMINI QUI MENTES VESTRAS
SAPIENTIA PERFUNDAT VOLUNTATES CONCORDA
IUNGAT PASTORALE MINISTERIUM PROSPERET FE-
CUNDET ATQUE DUM VOTA FACIT UT LAUDANDAE
PASTORUM ALACRITATI OBOEDENTIA OVIVM IN
EXEMPLUM RESPONDEAT EXPETITAM APOSTOLICAM
BENEDICTIONEM PERAMANTER IMPERTIT

CARDINALIS CICOGNANI

THE POPE SPEAKS . . .

POST-CONCILIAR TALKS

One of the subjects touched upon by the Pope at the Christmas audience for Roman Cardinals and Curial officials was the work accomplished by the Council and what it left for the Church to carry out.

"The Council has not inaugurated a period of dogmatic and moral uncertainty, or of disciplinary indifference, of superficial religious irenicism or of organizational weakening."

"On the contrary, it has sought to initiate a period of greater fervour, of greater common cohesion, of a greater cultural development, of a greater faithfulness to the Gospel, of a greater pastoral charity and of a greater ecclesial spirituality."

In the light of the inheritance of the Council, the Pope said, the assistants who man the central offices in Rome which direct the universal Church, will not become fewer, but they will have many new tasks and duties.

"There are many activities in the Church which require a central point of reference and united guidance, and there are many provisions for a new organizational developments which the Council itself has called for; new work, new responsibility, new adaptation, new programmes certainly will develop other additions and duties, notwithstanding every good desire for simplification."

The Roman Curia, "wisely reformed according to (modern) needs, will know how to confront validly the problems of the post-conciliar period."

ON THE RISE OF INVALID MARRIAGES

During the annual audience granted to judges and officials of the Sacred Roman Rota, the Church's high matrimonial court,

the Pope expressed concern over the "startling increase in cases of invalid marriages." After examining the spiritual foundation of the Church and its "human and sociological expression," as the visible Church of Christ, the Pope declared:

"We make our own the cry which you, my lord dean, raised in your illumined speech regarding the startling increase in cases of invalid marriage. We also regard this phenomenon as a characteristic sign of a weakened sense of the sacredness of the law on which the Christian family is founded, of the restlessness of modern life, of the precariousness of the social and economic conditions in which it is lived, and therefore of the danger which can threaten the firmness, vitality and happiness of the institution of the family."

Two new developments, the Pope said, can improve the situation: the results of the Second Vatican Council and the revision of the Code of Canon Law.

"We are pleased to think that the interest with which the Council considered the spirituality of matrimony, the necessity to surround its preparation, its celebration and its long and varied domestic development, its destiny in the natural as well as in the ecclesial society, cannot fail to give beneficial and real fruits even regarding those diseased results of family life which the judge must then examine and cure."

ON PRIESTS AS POTENTIAL TEACHERS OF TEACHERS

At a weekly general audience, the Pope reminded the priests assistants of the Catholic Union of Elementary Teachers that their task is more important today than ever. He said that the responsibility of school teachers "is among the most delicate and most urgent in the sphere of the modern apostolate of our laity." Priests assistants have "a very praiseworthy mission" in stressing the teacher's christian conscience in his professional life.

A priest who works with teachers can become a teacher of teachers, he said, "if he truly values them, if he remains close to them, if he listens to them, if he is interested in their problems and if, above all, he knows how to introduce (a link) between science and the practise of the faith, thus establishing

that relationship between religious and academic teaching which is among the most fruitful and interesting developments of spiritual and cultural life."

ON RELIGION'S ROLE IN THE WORLD OF BUSINESS

Pope Paul VI, speaking to the leaders of the Christian Union of Businessmen and Executives, re-emphasized the central role of religion and morality in business life. He described business life as "a field which seems by its very nature to resist moral and spiritual considerations." He quoted a French author who asserted that business executives of the past "did not realize the fact that ideas have political and economic weight, both in themselves and also because in a system of universal suffrage they condition the attitude of the masses."

But, the Pope continued, "not so yourselves. By virtue of your adhesion to a christian conception of life and to the teachings lavished by our predecessors regarding the developments of modern society, you have understood that an activity engendering new human relations and new social phenomena, such as the activity of an industrial enterprise, had to be illumined by a secure teaching on man and society, the christian social doctrine.

"You have understood it had to find in it reasons for justifying and promoting that new order of modern society which cannot be founded either on the autonomy of economics alone or on the struggle of class interests alone."

THE POPE: CRITIQUES TO HIS CONCILIAR POLICIES?

Xavier Rynne, the controversial and controverted chronicler of the sessions of the Second Vatican Council, wrote at the beginning of the Second Session in September, 1963:

Pope Paul's actions and utterances indicated to anyone who studied them closely that he was in every sense the heir and continuator of Pope John's pastoral policies, with a special character of his own... To make his message perfectly clear, he referred to himself as 'the Pope who today has made the legacy of John XXIII his own, and has also made it a program for the entire Church'". (Second Session, pp. 23, 32, 33).

The same pseudonymous author or authors, at the end of the Third Session of the Council in November, 1964, wrote as follows:

It has been noted by students of Paul's remarks that... on the theme of the papacy his mind remains strangely closed to analysis... Everything is to be retained no matter how incongruous... Pope Paul has been called the Pope of the 'buts' because he never seems to make any positive statement without qualifying it in some way. This is his greatest difference from John XXIII... Another trait of Paul's: he has a horror of a void..." (The Third Session, pp. 273, 274).

Which of the two critiques or judgments are we to accept, a bewildered reader may ask. Did Paul VI change so much in one year? In spite of these contrary estimates and the opinions

of many other "progressive" minds, we dare to make the following appraisal:

The Wall and the Devil

"Digitus Dei est hic" the finger of God is here. Yes, the spirit of God has pointed the way to the Vatican II on many problems, not to individual members, not to groups or sections within the Council, but to the whole Ecumenical body with the Pope as its guiding head. He is the one who, in the last resort, has to give the last word, the final, crucial and often painful decisions. It is in his Decrees and Constitutions that the Pope has shown that he is the rock.

Contrary winds and storms have lashed at the rock with ominous predictions of evils to befall on the Church and mankind unless their pet theories were followed, giving the impression sometimes that they are wiser than the Pope himself to deal on matters pertinent to the needs of the Church and the way to meet them. According to some critics, the Council has fallen short of the high ideals and immortal longings of John XXIII; their opponents charge the Council with too advanced and audacious reforms along some lines. The Roman Curia must be completely remodeled, re-oriented in its aims, methods and personnel. "*Romanit  stifles the spirit*"... "How much will Christ in His people have yet to suffer from *Romanit *" (Michael Novak in "*Commonwealth*", Sept. 24, 1965, p. 686). "The time was approaching to break the stranglehold on ecclesiastical thought and practices exercised by the self-perpetuating clique in the Curia which dictates Roman Catholic policy, and, to a large extent, control the Pope himself". (Xavier Rynne, "*Letters from Vatican City*", p. 53). These and other similar sentiments are voiced by many secular papers and by Catholic vanguardists. The Pope should take a firmer stand and should not deviate from established forms and methods, warn the "retardists". The reform of the liturgy did not go far enough in the change of rubrics and in the use of the vernacular, claim some radicals; others complain that it has gone too far. The Decree on the Jews has failed to please the two discontented groups, some regarding it as too generous and condescending; others, as too reticent and insufficient. There are critics who maintain that the Council was not dogmatic enough and that it defined nothing; others claim it wasted "week after precious week, months after precious months, over such trivialities, as concelebration,

or Communion in both kinds, or married deacons, or new definitions about Our Lady" (Canon Drinkwater, in "Catholic Herald, July 16, 1965), while it failed to establish unity and peace on earth in accordance to Pope John's wish.

In the midst of so many diverse opinions advanced by Catholic laymen and clerics, many a simple-minded faithful finds himself between the wall and the devil — the metaphorical solid wall of unmovable tradition and the mephistophilian poor devil so movable that he never commits himself to anything definite or so abstruse as to be understandable to nobody except himself and a few elite — or is it?

Fortunately, there is a happy medium, or preferably several felicitous intermediary ways between the extremes. The various Decrees and Constitutions promulgated during and after the Vatican II show the middle way and real equanimity of truth.

The two Popes, under whose aegis the four sessions of the Council were held, allowed as much freedom of discussion as possible. When Pope John announced his plan for convening an Ecumenical Council, everybody, including theologians and prelates, surmised that it would be a question of a few months of preparations by the commissions and one session of also few months of meetings for the Fathers to approve or acclaim the schemata proposed by the *periti*. It was soon manifest, however, that the work in the preparatory stage was becoming laborious, the problems complex, and the solutions full of knots. Then the sessions of the Council, with an endless number of speeches expressing different and divergent views, followed, not an easy conformity, if not unanimity, in the decisions, but the hard way of free discussion, tedious repetitions, suggestions and solutions that, at times, did not solve anything but entangled the problems until the schemata were sent back to the commissions again and again to be retouched, amended or remade. Only a single chapter of *De Ecclesia* had more than five thousand amendments offered. The makers of the Council have done a heroic work. The result, if not pleasing to everyone, has been most successful under the circumstances and both the *periti* and the Fathers deserved all the gratitude that Paul VI, in the name of the whole Church, showered upon them.

It is evident that amidst so many problems and solutions there was a need of a guiding hand and a deciding head — and those were the Pope's. The Holy Father has seen to it that all the Decrees and Constitutions emanating from the Council,

while toeing faithfully the essential articles of faith, meet the needs of present day conditions, make the *aggiornamento* possible, and pave the way for a dialogue with the modern world. There is, no doubt, a marked contrast between the approach, language, expository style and method of the ante-Vatican II Bulls and encyclicals and the Decree on Ecumenism or the Constitutions *De Ecclesia* or on the Church in the Modern World of the last Council.

The New Look

Some of the distinctive characteristics of these conciliar documents are the following:

1. They present both a "new look" and a "new outlook". The dress, i.e. the new look is different. Their style is less ponderous, less doctrinal or dogmatic than the former pontifical pronouncements. Their language and expressions, more modern and fresh.

2. In regards to their outlook, the method of approach to contemporary problems is new; the topics themselves are a novelty (for example, the nature and applications of "Culture" and of the "International Community" in the Constitution on the Church and the Modern World are discussed from a new angle).

3. The former papal documents were addressed mainly or primarily to Catholics and spoke the traditional language of the Church. The address in these new conciliar communications are both the Catholics and the non-Catholics. Thus, the Decree on Ecumenism and the Oriental Churches is also directed to other Christian denominations with whom it tries to open a dialogue, and the Constitution on the Church in Modern World is likewise addressed to non-Catholics and unbelievers.

4. For this reason, the testimony of the Holy Scripture in the last Constitution is hardly alleged except in the first few chapters and the quotations from the Fathers and Doctors of the Church, including the Angelic Doctor, are conspicuously absent. The Pope speaks the language of the contemporary world in an attempt to make the doctrine of the Church understandable to modern minds and to initiate a colloquium with the man of today within or without the pale of the Church.

5. It is true, as has been gleefully and quizzically commented by some correspondents, that the language of Vatican

II is not the language of the Council of Trent (just as Trent does not speak the language of the Council of Nicaea). However, it must be noted that the teachings and doctrine explained in this Constitution are drawn from the traditional Catholic philosophy (or scholastic if the word is not revulsive to some ears) presented with a new dress. But, this dress or style or language is not that of Heidegger or Sartre or Teilhard. No trace of any relationship can be found with theories about existentialism or the Absolute or Futurism. In a word, it speaks the language of the common sense. We hope to be pardoned if we insist that the locutions, phraseology and approach are practical not abstract or aereal, crystal clear not abstruse, modern not futuristic, up-to-date not syllogistic or reactionary, expository not argumentative, common sense and objective not personalistic or existentialistic. Or we might qualify the latter expression by saying that this Magna Charta is both essentialistic in the perennial truths of the Gospel and existentialistic in their perspective from existing conditions.

Highlights

Now let us examine some points and confront our assertions with the main guideposts of this transcendental document on the Church in the Modern World.

The reason both for the conciliar proclamation and for its "new look" is given in the Introductory Statement: "To carry out such task" that is, "to carry forward the work of Christ under the lead of the befriending Spirit" the Church has always had "the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about the present life and the life to come, and about the relationship of one to the other. We must, therefore, recognize and understand the world in which we live, its expectations and its often dramatic characteristics". (No. 4).

This is the kind of dialogue that the Council and the Pope wish to open with the modern world by translating and unfolding Christian theology into a language that is understandable and that responds to the demands of the present day world. "For faith throws a new light on everything, manifests God's design for man's total vocation, and thus directs the mind to solutions which are fully human. The Council wishes to assess in

this light those values which are most highly prized today and to relate them to their divine source" (No. 11).

And which are these values, or what are the problems the mind is trying to solve in a human or reasonable way?

"What is man? What is the sense of sorrow, of evil, of death which continues to exist despite so much progress? What can man offer to society, what can he expect from it? What follows this earthly life? . . . What does the Church think of man? What needs to be recommended for the up-building of contemporary society? What is the ultimate significance for human activity throughout the world?" (Nos. 11, 12)

These are some of the momentous and timely problems that need a solution and to his queries the Pope responds: "People are waiting for answer."

The Constitution finds the key to the solution to the world's problems in the "dignity of the human person", "created to the image of God, capable of knowing his Creator, and appointed by Him as master of all earthly creatures that he might subdue them and use them to God's glory", but at the same time sin, personal and non-personal, "has diminished man, blocking his path to fulfillment" (Nos. 12, 13).

Because of the dual elements in his composition, man is the crown of the material world and at the same time all the material things reach their crown through him, and through him are enabled "to raise their voice in free praise of the Creator" (No. 14).

"Man judges rightly that, by . . . relentlessly employing his talents through the ages, he has indeed made progress in the practical sciences . . . In our times he has won superlative victories, especially in his probing of the material world and in subjecting it to himself. Still he has always searched for more penetrating truths, and finds them . . . though in consequence of sin that certitude is partly obscured and weakened . . . Steeped in wisdom passes through visible realities to those that are unseen.

"Our era needs wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser men are forthcoming . . . It is, finally, through the gift of the Holy

Spirit that man comes by faith to the contemplation and appreciation of the divine plan" (No. 15).

From these enunciations on man's dignity, the conciliar enactment deduces his relationship to the world, to God and to Christ; the nature and kinds of atheism, "the community of mankind", "man's activity in the world", "the role of the Church in the modern world" and then analyses "some problems of special urgency", like marriage and family, today's culture, socio-economic-political life, and finally the community of nations.

This conciliar masterpiece of equanimity and perspicuity develops all these topics and many other sub-topics in the light of common sense philosophy, well-balanced poise in judgment and language. It interlaces theology and philosophy. Faith corroborates the truths that reason alone cannot fully demonstrate, and philosophy explains divine science and makes it reasonably acceptable. The encomium bestowed by Leo XIII on St. Thomas because of his ability to ennoble both faith and reason without disparaging either may also be awarded to this Constitution.

Yet there is another similarity between this document and the works of the Angelic Doctor. Long parallel columns could be compiled, matching texts taken from Aquinas (and other scholastic philosophers) and statements culled from this Constitution, and showing that the doctrine in both columnar propositions is consonant and convertible, "according to the authentic tradition of the Church" (*Ecclesiam Suam*), though the second column may appear in the newer garb and may abound in practical applications to latter-day problems or conditions.

Critics and Censures

In spite of the good qualities that shine in this notable document the credit being mainly ascribable to Paul VI, many critics are highly censorious of his conduct and decisions on many other questions. Here is a typical commentary: "Worries about Pope Paul have been growing in the last few months, at least in circles that newspapers call 'progressive'. Almost every week, it seems, he has managed to come up with a new admonition, a new caution. It was not so much that one would take particular exception to this or that part of these cautionary message, although that was sometimes the case; it was the general tone or spirit of these epistles that was worrisome". James O'Gara in *Commonweal*, Oct. 1, 1965).

The author of the book "The Third Session" who writes under the pen-name of Xavier Rynne shows *passim* the same attitude and opinion about the Pope.

"If the character of Pope Paul has been called enigmatic and contradictory, it may be due to the fact that he has taken apparently conflicting positions on crucial matters at important junctures . . . In analysing the Pope's penchant for qualifying almost every statement he makes, *The Economist* of London pointed out the disconcerting fact that 'but' is a key Paulin word, and characterized him as 'The Pope of Buts'. Though well intentioned, Paul's methods are unfortunate in that they produce the impression of negativity, as well as a feeling that he is not wholeheartedly in favor of the positive steps taken" (*Op. cit.*, pp. 2, 3).

The hypercritics censure bishops, cardinals and even the Pope when they do not sympathize fully with their modernistic style or do not subscribe in *toto* to their proposals and innovations. If the Pope deviates in any respect from their pet schemes, it is because he has been unduly influenced, if not coerced, by restrictive right-wing elements, especially in the Curia. The discontented vanguardists claim that Paul VI took a false step and made "one of his sudden lunges to the right" in the Explanatory Note to the chapter on the Collegiability, on the question of the religious liberty, the Jews, birth control, the encyclical *Mysterium Fidei*, etc. They look at these and other problems from the viewpoint of their local conditions or personal convictions. The Holy Father has to view them from the vantage point of the whole Church and the various situations in the different places. His perspective is wider and deeper and his outlook reaches farthest.

The Pope's critics admit that he labours under a great disadvantage: he did not succeed Pius IX or even the XII, but John XXIII. The latter was ebullient, spontaneous and lovable. Paul is more cautious and self-restrained, though of a very benevolent nature. John opened the windows of the Church. Many are under the impression that Paul believes he cannot keep them so widely open. Had John's reign not been cut short, would he be able to approve all the schemata as proposed by the advanced prelates and periti? Would he be constrained to yield and to lean a little to the side of the traditionalists? This is an unknown eventuality. John was Pope during the first session of the Council and he did not promul-

gate any Decree, any Declaration or Constitution. So he was not placed in the difficult position of having to decide or take sides.

When Cardinal Montini became Paul VI, the consensus of opinion was that he would follow the footsteps of his predecessor. Though endowed with a keener mind and with a wider knowledge of sciences, human and divine, he was considered as possessing a similar outlook toward the Church and the world problems. Has he adopted a more cautious and discreet policy, fearing that, as traditionalists say, the "progressives" have become too bold and are trying to "protestantize" the Church? Or attempting to establish an eclectic Christianity? Or playing on the brink of a religious revolution? These are mere conjectures. The fact is that Paul is handling the reins of the Church with a sure and steady hand.

Paul's Concern

Pope Paul does not seem to be greatly disturbed by these criticisms. He is confronted with many problems, which, though serious, are not unsolvable. He has admitted that some questions like the "accusations of centralism of the Curia — of Romanism" are "distorted by those who are far removed from them... Technical reforms are, of course necessary, to improve efficiency. But no grave problems have emerged. Should the contrary be the case, it would be our concern to solve them. Do you think the Pope would deny the evils of the Vatican government if there are any?" (Words of Paul VI as reported in Herder Correspondence, Jan., 1966).

Some Christians are creating a few problems and are trying to force some issues. But these the Pope regards as minor problems. Dialoguing with the dissenters with a little good will on both sides may loosen most of the knots. "The real problem is that the Church is opening to the world and finds a world which, in large part, does not believe", laments the Pope. In the nineteenth-century preceding the twentieth, the points at issue were the believers who revolted against the Church because they objected to some Catholic doctrine or practice. Now how many Christians and believers are losing all their beliefs? "It is a matter of millions of people who no longer have a religious faith". The fact that there are so many atheists from the ranks of former believers makes the matter more lamentable and serious. In a report about German Catholics, we find that 40%

of them are nominal Catholics who rarely or very irregularly live as such or who practically have no connection with their religion, and 10% are Catholics who have lost their faith and have become virtual atheists. Of the other 50%, some are sincere and active in their faith (20%), and some are Sunday Catholics, practicing their religion but without close ties with the Church (30%). The proportion of nominal Catholics and virtual atheists may be higher in other countries like France or Italy. This defection from one category to a lower one is far more alarming among non-Catholics and non-Christians, for the number of agnostics and unbelievers among them is becoming increasingly catastrophic.

This is the situation that really grieves the heart of the Holy Father. With deserters from faith, the dialogue becomes aggravatingly difficult. With other dissenters, colloquia may be feasible and easy. And yet the Pope "wants the Church to open up to them. "We must confront those who no longer believe in us or who simply don't believe in us, and say to them: 'This is how we are. Tell us why you don't believe, why you fight against us", and smilingly he concluded: "This is the dialogue" (*Op. cit.*, id. ib.).

These seem to be the main preoccupations of the Pope. Xavier Rynne, as well as most secular publications, several Catholic papers and all the colleagues of the same school, present a different picture. The pseudonymous chronicler of Vatican II makes these opinionated aspersions on Paul's character:

"The Pope is a man obviously torn by doubts, tormented by scruples, haunted by thoughts of perfection, and above all dominated by an exaggerated concern — some call it obsession — about the prestige of his office as Pope. His remarks on this score at times display an almost messianic fervor... His approach to the problem of reform is typically Roman. Nothing is ever to be repudiated outright. His fondness for gradualism—also called the policy of two steps forward and one backward—is what causes nightmares to those who are counting on Paul to carry out the promised reforms..." (The Third Session, pp. 273, 274).

Is this a real picture or a caricature? Is the pseudonymous author who presumes to know all the ins and outs of the Roman Curia, of the whole Church, and of the Pope, a better judge of

the urgency, timeliness or even the need of what is to be done than the Pope who has all the information from all the sources at all times?¹

¹ This author relates that in early September, 1963, "the relationship of the Curia with the American Catholic Universities was the subject of a meeting in Washington". The Federation, says he, elected Fr. T. Hesburgh, C.S.S. as its new president and he "was asked by an official of the curial Congregation of Seminaries and Universities to relinquish his new office in favor of Msgr. McDonald", the outgoing president. He goes on describing a heated discussion on the relationship between that Roman Congregation and the International Federation of Catholic Universities and the attempt of the former to curtail academic freedom. This report, if not slanted, is at least inaccurate (*The Second Session*, p. 30).

As a delegate to that Convention of the International (not merely American) Federation of Catholic Universities, I took part in the study and deliberations on the amendment of the statutes of the Federation. The first article discussed states how the Holy See was to approve the resolutions passed by the Conventions. The discussions were not heated and nobody alleged that the Congregation was trying to curtail any freedom. On Jan. 31, 1964 the Congregation sent two communications to the delegates, one pointing out several irregularities committed during the election of officers by proxy — not of the president alone — and the admission of ineligible members, which were true; the other communication asked for suggestions on such methods and results and other changes in the Statutes. After several months, the Congregation announced that the election of all the officers had been confirmed. Whether Fr. Hesburgh had been asked by an officer of the Curia to decline his election or not, he alone can confirm or deny it, but I think it unlikely that, if it were true, he would have revealed it for publication.

PASTORAL SECTION

HOMILETICS

PALM SUNDAY (April 3)

THE SIGNIFICANCE OF THE PROCESSION

In olden days the palm was the symbol of victory. Victorious princes were greeted by the people with palms in their hands. The streets they were passing were strewn with palm leaves. The arches too were decorated with palms. The victorious king was dressed in red. For red also was the symbol of triumph.

Today is a day of triumph in the Church. The vestments of the priest are red. And you bring today your palm leaves. The whole Church echoes the cry of the Jews on that first Palm Sunday before the Lord's Passion: "Hosanna to the Son of David." There will be a procession of palms. You are all invited to join in it. This procession asks of us three things; to recall the past, to honor Christ in the present, and to anticipate the future.

Recalling the Past

The procession we are about to make is a recollection, a commemoration of the past. It should remind us therefore of the original procession of palms and olives which occurred five days before our Lord's death. In this first procession our Lord deliberately showed His dignity as the Messiah. His entry into Jerusalem amid the joyful cries of the Jews and their children was prophetic of His entry into His Kingdom, which was to happen not many days after, on Easter day.

The first Palm Sunday was a joyful one. But we should recall what went on in the heart of the Lord on that day. He entered Jerusalem not in order to receive a crown of gold, but in order to receive the crown of thorns; not in order to receive a kingly scepter, but in order to receive the reed of mockery; not in order to sit on a throne, but in order to be hung upon the cross. That is what we recall this morning.

Honouring Him in the Present

Today's feast has another aspect. The liturgy wants us to honour Christ present here this morning. "Where two or three are gathered in my name, there I am in the midst of them." Christ then is present in this gathering of the Mystical Body. Christ is present here through His representative, the priest. Christ is present here symbolically in the figure of the cross which will head the procession. Christ will soon be present to us sacramentally after the Consecration. And He will be present to each of us in the deepest of ways through Holy Communion.

Our celebration then should be a joyful one. Because Christ is with us. But we should remember also that this period of joy is but a preparation for the period of sorrow that is already at our threshold. For not many days after today Christ will be with us, but with us in the hour of his suffering and agony. And this is the lesson set before us by Christ: "Having joy set before Him, He endured the cross" (Heb. 12,2). Having joy set before us, let us endure our own crosses together with Him.

Anticipating the Future

Today's feast has still another aspect. The procession which is about to start is actually a rehearsal for the future when Christ will lead men into the heavenly Jerusalem. Just as Christ's triumphant entry into Jerusalem was an anticipation of His triumphant entrance into His Father's glory, so also our procession this morning with palms in our hands will be an anticipation of our triumphant entrance with Christ at our head into the glory of our heavenly Father.

All during this life we should be preparing for that procession which will bring to conclusion the saving work of the Lord Jesus in our midst.

As we go on through the routine of our daily living, let us remember that we have no fixed abode here on earth. All of us are in a long procession led by Christ to our fixed abode in heaven.

EASTER SUNDAY (April 10)

LIVING THE RESURRECTION

"I have risen, and am still with you" (*introit*). Christ greets us today with these words. And we express our exultant reaction by using the very words of the Church: "This is the day which the Lord has

made: let us be glad and rejoice therein. Give praise to the Lord, for He is good; for His mercy endures forever. Christ, our Passover, has been sacrificed" (*gradual*).

Resurrection in Christ

The first fruit of the Lord's Resurrection is His establishment as Lord over all things, and more especially, as Head of the whole Church. For us this means that Christ has become the supreme cause of our salvation. His passion and death is the cause of our forgiveness. His resurrection is the cause of our own resurrection. St. Paul to the Romans says: He "was delivered up for our sins, and rose again for our justification" (4,25).

Christ became one with us in His passion and death; we became one with Him in His resurrection. We live today the resurrection. And Christ is at our head, leading the procession of all of us who are to be raised from the dead. He is our head because He is first in the victory, first not only in time but also in rank. In Him our life has won its lasting triumph, thus making it, in all its stages and modifications, a resurrection. For just as we have been buried together with Him in our Baptism, so also in Him we have risen again "through faith in the working of God who raised Him from the dead" (Col. 2,12).

In Him we have risen from the captivity of sin. In Him we have our new life of grace. "For just as by the disobedience of the one man (i.e. Adam) the many were constituted sinners, so also by the obedience of the one (Christ through His passion, death and resurrection) the many will be constituted just" (Rom. 5,19). Such then is our divine life in Christ.

Living the Resurrection

What does this mean in terms of life and action? St. Paul gives us the answer: "Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God" (Col. 3, 1-3).

St. Paul does not want to be vague. He enumerates the natural consequences of a Christian life lived according to the resurrection. He writes, "Therefore mortify your members, which are on earth: immorality, uncleanness, lust, evil desires and covetousness... Strip off the Old man with his deeds and put on the New... put on therefore, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience... whatever you do in word or in work, do all in the name of the Lord Jesus" (Col. 3,5-17).

We have to prove by means of our Christian life that our faith in Christ's resurrection is not only a badge or a medal we externally wear, but that it is the very thing that makes our life worthy of the name "Christian."

The resurrection of Christ is a dogma of the Catholic Faith. The Church teaches it. Historical evidences support it. And the very life of the Church through the centuries is a testimony of it. But the challenge always is: does our life show it? or is it rather a denial of Christ's resurrection. The redemption would not be a perfect victory, if we were not to be united with Him in the end. His resurrection will only be complete when we shall share His glory forever.

LOW SUNDAY (April 17)

SACRAMENT OF THE RISEN LORD

In a small village a young and energetic legionary was explaining the Catholic Faith, when suddenly a man from the crowd shouted at him: "I do not believe anything you say. I do not believe in a God, in a heaven, in a hell. Show me first anyone of them and I will believe."

Silence fell upon the crowd. Then another voice was heard. "Friends, you tell me there are houses, trees and plants and people around this place. That is not true. Like the man who has just spoken, I am blind."

My dear brethren, this story enables us to understand physical blindness which afflicted the latter, and spiritual blindness which afflicted the former. Of the two, spiritual blindness is far more serious sickness.

The Grace of Faith

The man afflicted with spiritual blindness is like Thomas who said: "Unless I see Him, I will not believe in the resurrection." We know that the Risen Christ acquiesced to St. Thomas' demand for personal proof, but not without some ridicule: "Is it because you have seen Me that you have come to believe? Blessed are they who have not seen, and yet have believed."

With these words the Risen Christ explained for all times the difference between seeing and believing. With these words He defended the right of the Apostles and their successors to be believed when they give

their testimony about Him. With these words He blessed all those who believe in His resurrection even without the privilege of seeing Him risen.

The *Creed* which we often pray is really a challenge to our faith. We believe that on the third day Jesus rose again from the dead. We believe that like the Master who went before us, we shall rise again from the dead to receive with Him everlasting life.

Let not the simplicity of the words make us disregard their terrific significance for our salvation.

Faith Now in the Eucharist

Let us proclaim this faith in the Risen Lord and let us proclaim our belief in the Divine Presence in the Eucharist by fervent daily Communion. St. Thomas wanted confirmation of the resurrection by the senses of sight and touch. Yet, we are amazed at the grace of faith given to him right there and then. His spiritual blindness was healed. He saw Christ, he touched Christ as man, yet he believed in Christ as God.

We see and touch the Consecrated Bread, yet we believe that what we see and touch with our senses is really, and truly, our Risen Lord. It was us He meant when He uttered the paschal blessing: "Blessed are they who have not seen, and yet have believed."

The food of our faith is the Eucharist. Let us then proclaim this faith by fervent Holy Communion. "I am the vine, you are the branches. Abide in me and I in you." We cannot go on with our daily living without being united with Him through Holy Communion. We must come to renew our faith, to nourish it, to strengthen it with the Eucharist, which is *the* Sacrament of our Risen Lord.

Today we celebrate the reunion of Jesus with the Apostles in the cenacle. Let this be a day also of our reunion with Jesus. Let every Sunday of the year in fact be a day of our reunion with Jesus, a day wherein we shall renew our faith in His saving resurrection, and nourish this faith with the Eucharist.

II SUNDAY AFTER EASTER (May 24)

THE NEW SHEEPFOLD

No picture or image of our Lord is more popular than the one given to us by Christ Himself: "I am the Good Shepherd." It is the

same image which the Second Vatican Council in its "Constitution on the Church" applies to the Church.

"The Church is a SHEEPFOLD, whose one necessary door is Christ. It is a flock of which God Himself foretold He would be the Shepherd, and whose sheep, although tended by human shepherds, are nevertheless ceaselessly led and nourished by Christ Himself, the Good Shepherd and Prince of the shepherds, who gave His life for the sheep" (No. 6).

God to Israel

The Hebrew people of the Old Testament was but an image of the Church today. The events which occurred to this people prophesied the events which happen to us now as the new people of God.

In the Old Testament Israel's relationship to God was most like the relationship of sheep to their shepherd. And God described Himself as a Shepherd: "I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep... I will lead them out from among the peoples and gather them from the foreign lands... In good pastures will I tend my sheep... The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal..." (Ez. 34, 11-16). Such was God towards Israel.

And Israel could look up to God with the greatest of confidence and trust. "The Lord is my shepherd; I shall not want," sang the psalmist, "Beside restful waters he leads me; he refreshes my soul. He guides me in right paths for his name's sake. Even though I walk in the dark valley I fear no evil. For you are at my side with your rod and your staff that give me courage" (Ps. 22, 1-4). Such was Israel towards her Divine Shepherd.

Christ to the Church

The Church today is the new Israel, the new people of God, whom God deigned to gather together in Jesus Christ. In the Person of Jesus, God's Shepherd-hood was made manifest. "I am the Good Shepherd," Christ said, "The good shepherd lays down his life for his sheep... I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd" (Jo. 10, 11-16).

Christ showed his shepherd-hood most especially through His passion, death, resurrection and ascension. He laid down His life for us. With His resurrection He opened heaven to lead us into it.

And today Christ shepherds us through His representatives, the human shepherds, the Bishops and priests, who make the graces of redemption available to us through the administration of the sacraments.

Without the shepherd, the sheep go astray. Without Christ, we also will go astray. That is how much we need our divine Shepherd. Like Israel let us give to Christ our absolute trust and confidence. "The Lord is my shepherd; I shall not want." It amazes us sometimes that even the dumb sheep are smarter than us who do not put all our trust in Christ.

What do we put our trust in? Our membership in this new sheepfold does not consist in material things to which we can cling to, but in following a lover who lays down his life for us, who cares for us in the hours of our need, and even when we have not the sense to care for ourselves.

"I am the good shepherd; I know mine and mine know me." He knows us, our needs, sorrows, joys; he is more aware of us than we of ourselves. But let us not forget the "mine know me." If we want to get the full benefit of His care, we must follow Christ, heed His voice and follow Him into the fold.

REV. FR. ANGEL N. LAGDAMEO

CASES AND QUERIES

IS THE CONTROVERTED PARAGRAPH GENUINE?

(Following is a clarification made by Fr. John Bovenmars, M.S.C. on the question of a paragraph concerning the Encyclical MYSTERIUM FIDEI published in this Section last February.)

I quoted the text as it was published in the *Sentinel* of September 26, 1965; the quoted passage can be found on page 5. I used this text because it was the only English text I had at hand. To play safe I compared the translation with the Latin text, as it was published in the *Boletín Eclesiástico de Filipinas*. Thus I discovered that the English text contained one remarkable sentence which was not found in the Latin text, and I mentioned this fact during the convention. Though I found it interesting, I did not know the background of the discrepancy, and I did not further discuss the matter.

A few days after the convention we received the *Herder Correspondence* of December 1965 (Vol. II number 12). This magazine dedicated an article to the Encyclical of Pope Paul, and quotes the same passage as I quoted during the convention. Coming to the sentence which is not found in the *Boletín*, the article states:

"The sentence which immediately follows in the official English translation released by the Vatican, namely: 'But the most sacred task of theology is, not the invention of new dogmatic formulas to replace old ones, but rather such a defence and explanation of the formulas adopted by the councils as may demonstrate that divine revelation is the source of the truths communicated through these expressions' is omitted in the Latin and Italian texts published in the *Osservatore Romano*. In-

stead the Latin text immediately continues: 'It must be admitted that these formulae can sometimes be more clearly and fully explained and this is most beneficial, but they must always retain their original meaning, so that while understanding of the faith progresses, the truth of faith remains unchanged.'

It is of interest, but of no great importance, that the concluding phrase of the second last sentence which precedes the omission, namely: 'and express it in apt and exact words taken' etc., is missing from the Italian text published simultaneously with the Latin text in the *Osservatore Romano* and in a separate pamphlet printed by the Vatican."

It is clear, therefore, that no printing error is made, neither by the *Sentinel* nor by the *Boletín*; a change has been made in Rome in the Official text. The text, omitted in the official Latin text, gives a too narrow view of the task of theology. The sentence, added instead, shows that there is a place for expressing the content of dogmatic formulations in other words, to make them clearer.

Respectfully:

(Sgd.) Father J. BOVENMARS

We are glad that Father John Bovenmars has seen for himself that "it is clear that no printing error is made...by the *Boletín*," since it faithfully reproduced the *official* Latin text of the Enc. MYSTERIUM FIDEI, and consequently that the controverted paragraph was not 'omitted' as it was suggested during the conferences at San Beda last December. This point clarified, we owe to our readers a further comment on it.

The words "official English translation released by the Vatican," quoted from *Herder Correspondence* by Fr. Bovenmars, deserve some clarification. Fr. Bovenmars himself says: "a change has been made in Rome in the official text. The text,

omitted in the official Latin text, gives a too narrow view of the task of theology." In our opinion, it is implied in these expressions that the *official* text has been *changed* in Rome, and that a text was *omitted* in the *official* Latin. We ask: was the English version made before the official Latin text was published? A change and an omission in a text can be made only when a previous text exists. He is right, however, when he says: "The sentence, *added* instead..." (in the English version of course). Without other information than the one published in *Herder Correspondence*, it would be better simply to point out the discrepancy existing between the *official* Latin text and the English translation he used, without further elaboration which is likely to create confusion.

As far as we know, there is no *official* text of the document under discussion other than the Latin text published in the *Acta Apostolicae Sedis*. Other publications may perhaps be *officious*, as *L'Osservatore Romano*, or *authorized* by the Holy See, but they are not *official*, unless the promulgation of a certain document be made *officially* in them by a specific disposition of the Holy See. This has happened recently with the new law on fasting and abstinence, which was promulgated in *L'Osservatore Romano* on February 18, 1966. In this regard, we want to inform our readers that *Boletín Eclesiástico*, some time ago, made inquiries from Rome as to whether there exists an official English translation of the documents issued by the Holy See, and the answer we received then was as follows: "Referente a la traducción oficial en lengua Inglesa de los documentos de la Santa Sede, debo decirle que he preguntado en la Librería Vaticana sobre ello y por la oficina donde se podía abonar la suscripción. Me respondieron que *en el Vaticano no se hacían traducciones oficiales a las lenguas vulgares de los documentos de carácter general*; me indicaron que para la traducción Inglesa, *pero no oficial del Vaticano*, podía preguntar en la oficina que la NATIONAL CATHOLIC WELFARE CONFERENCE había establecido durante el tiempo del Concilio para los Padres Norteamericanos. Así lo hice, y el Sacerdote que me atendió me dijo que en Roma sólo traducían ellos al Inglés los documentos refe-

rentes al Concilio, para comodidad y servicio de los Obispos, pues la oficina que tenían en la Via della Conciliazione se había organizado solamente para el tiempo del Concilio. Añadió que la traducción al Inglés de los documentos de la Santa Sede se hacía por la oficina de la N.C.W.C. en Washington, y que allí podíamos hacer la suscripción o abono del *Boletín*, si lo deseábamos."

This is the information we could get from Rome then. It is difficult for us, therefore, to speak of an "official English translation released by the Vatican," as quoted from *Herder Correspondence*, unless an exception was made in this particular case, which is to be proven. Besides, if there was any 'official' English translation given by the Vatican, how can we explain that other English versions, for instance those published by *The Canadian Register* (Kingston, Ontario, Sept. 25, 1965, page six) and by *The Pope Speaks*, vol. 10, No. 4, 1965, p. 314, follow not the 'official' English version but the *official* Latin text published in *Acta Apostolicae Sedis*?

The implication of all this is that, if *only* the text published in *Acta Apostolicae Sedis* is *official*, any *addition* to the same may not be considered as *genuine* until it be approved and published as such in *Acta Apostolicae Sedis* by the legitimate authority. As far as we know, the controverted paragraph has not yet been mentioned in the *Commentarium Officiale* as having been accepted as genuine. Such paragraph, therefore, may not be considered as genuine, unless the English version where it appeared be *official*, which is still to be proven.

In giving this comment, our intention is simply to clarify the point that *Boletín Eclesiástico* reproduced the *official* Latin text in its integrity, without any change, omission or addition. We think that if there is any discrepancy between this text and any other version, it is not for us to explain the diversity. This should be done by those who may happen to differ from the *official* one. In principle we find it hard, not to say impossible, to admit two *official* texts with such a discrepancy as the one under discussion.

THE EDITOR

NECROLOGY

FR. CONSTANCIO ALCALDE Y TAJADURA — Fr. Alcalde was born in Las Quintanillas, Burgos, Spain on the 12th of December 1905. He entered the Congregation of the Mission September 18, 1923, and was ordained Priest on October 11, 1931 after having finished his philosophical and theological studies in the seminaries of the same Congregation in Spain. After ordination, he was assigned to the Philippine Province, where from then on he worked as Professor in the diocesan Seminaries; in 1933 he was Professor of the Seminary of Lipa; 1946 he was Rector of the Minor Seminary of Argao, Cebu; 1957 to 1958 he was Professor of the Major Seminary of Naga, and from 1958 to 1965 he was Professor of the Archdiocesan Major Seminary of San Carlos in Cebu City. He died after an operation in Madrid, Spain on December 2, 1965.

FR. NICANOR URABAYEN Y MAEZTU — Fr. Urabayen was born on January 10, 1902 in Luquin, Navarra, Spain. He was received into the Congregation of the Mission on September 10, 1921. After finishing his philosophical and theological studies in the Seminaries of Hortaleza and Cuenca, he was ordained Priest on June, 1928. He taught in the Apostolic School of Pamplona for one year; then, he was sent to the Philippines. From 1929 to 1933 he taught in the Seminario de San Vicente de Paul in Calbayog City (Samar), and from 1933 to 1965 he was at the Archdiocesan Major Seminary of San Vicente Ferrer in Jaro, Iloilo City. During this time he was also the chaplain of the Asturias Sugar Central. He died in Jaro on November 21, 1965.

MAY THEY REST IN PEACE